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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity

H. W. PERCIVAL, *Editor*

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DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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THE WORD

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(Concluded from the September Number.)

FLYING.

MAN has the power to overcome gravitation and raise his physical body and take aerial flights in it, as surely as in his thought he can fly to distant parts of earth. It is hard for a man to discover and make use of his power over gravity and of flight, because his physical body is so heavy and because it tumbles down if he does not hold it up, and because he has not seen anyone rise and move freely through the air without mechanical contrivance.

The law called gravitation rules every particle of physical matter, reaches into and through the psychic emotional world and exerts a powerful influence on the mind itself. It is natural that gravitation should have its mysterious pull on physical bodies and cause them to feel heavy by drawing them towards its physical center of gravity—the earth center. The center of gravity in the earth pulls on the center of gravity in

every physical body around it and compels every physical body to lie as flat on the earth as the pull can make it. This is why water finds its level, why an object falls until its heaviest parts are nearest to the earth, and why the physical body of man tumbles down when he does not hold it up. But when a man's physical body falls down because of the pull of gravitation, he can raise it up again if the thread of the life of that physical body has not been snapped by the fall. No one is surprised to hear that a man has fallen, because falls are of common occurrence, and everybody has experienced the fact of gravitation. Anyone would be surprised if he should rise in the air, because he has not had that experience, and he does not think he can overcome gravitation. When a man's body lies prostrate on the ground, how does he lift it and stand it on its feet and balance it there? To lift his bodily mass, the ligaments, muscles and nerves have been called into play. But what is the power which operated these and which really lifted the body? That power is as mysterious as the pull of gravitation. The pull of gravitation is overcome to the degree that the bulk of the body is raised from the ground. The same power by which a man makes his body lift itself to its feet will enable him to raise that body into the air. It took man a year or more to learn how to lift his body, stand it on its feet and make it walk. This he can now do in a few seconds, because he has confidence and has taught the body how to do it. It will take man some time to learn how to raise his body into the air, if that is possible, by the same power with which he now lifts his body and stands it on its feet.

When man has learned how to raise and lower his body in the air, the proceeding will seem as natural and commonplace as standing up or sitting is now. In early childhood, standing up alone was a hazardous venture and walking across the floor was a fearful undertaking. It is not now so considered. It is now easier for the aviator to get into his aeroplane and fly through the air than it was for him in early childhood to stand up and to walk.

One who thinks that a human being cannot rise in the air without contact or extraneous assistance, and who says that such an occurrence would be without precedent or due to fraudulent practices, is ignorant of that department of history

which deals with phenomena. In the literature of Eastern countries there are numerous accounts of men who have risen up from the ground, remained suspended in or moved through the air. These occurrences have been recorded for a great number of years down to the present, and have at times been witnessed by large gatherings of people. There are numerous accounts in the literature of the middle ages and in more modern times, of levitation of the saints of the church and of other ecstatics. Such phenomena have been recorded by sceptics as well as in church history. The history of modern spiritism gives numerous details of such phenomena.

It may be objected that such records were not made by competent men who were trained according to modern scientific methods of investigation. Such objection will not be made by the honest inquirer when he is furnished with evidence offered by a competent and trustworthy investigator of modern times.

Sir William Crookes is such an authority. In his "Notes of an Inquiry into the Phenomena called Spiritual," which were first published in the "Quarterly Journal of Science," January, 1874, and under the subhead, "The Levitation of Human Beings," he writes:

"The most striking cases of Levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay and Captain C. Wynne—their most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs. The accumulated testimony establishing Mr. Home's levitations is overwhelming."

Man may fly through the air in his physical body by either one of two methods. He may fly in his physical body

without any support or attachment whatever, or he may fly by the use of a wing-like attachment to his body. For a man to fly unaided and without any attachment, his body must become lighter than air and he must induce the motive force of flight. He who would fly with a wing-like attachment may have a heavy body, but to fly he must induce the motive force of flight. The first method is more difficult than the second. Few of those who are recorded to have risen and moved through the air have done so voluntarily and at a certain specified time. Many of those who are said to have risen and floated in the air have done so as the result of fasting, of prayer, of a diseased condition of body, or of their peculiar practices or habits of life. Their peculiar habits or practices or mental devotions acted on the internal psychic nature and embued it with the force of lightness. The force of lightness dominated the force of gravity or weight of the body and raised the physical body into the air. It is not necessar for one who would rise and guide his movements through the air to become an ascetic, be diseased, or follow peculiar practices. But, if he would control the force of gravity or weight of his body and would induce the motive force of flight, he must be able to select a subject of thought and follow it to its conclusion without interruption from other trains of thought; and he must learn to dominate his physical body and make it responsive to his thought.

It is impossible for one to overcome gravity who is confident that he cannot. For a man to learn how to exert voluntarily an influence over the weight of his body, he must begin by having a reasonable confidence that he can. Let one walk to the edge of a high building and look down to the street, or let him look from an overhanging rock into the depths of a chasm. If he has not before had such an experience, he will draw back in fright or will clutch his support, to withstand the strange sensation which feels like a pull downward or as though he were falling. Those who have often had such experiences still instinctively push against their support to resist the strange force which seems to be drawing them down as they look into the depths. So great has been this drawing force that in certain cases it has required the efforts of several men to pull another of their number who would have fallen away from the edge of a

great height. Yet, a cat could walk along the edge without the slightest fear of falling.

As such experiments will be evidence that the gravity or weight of the body may be increased by the pull or drawing force, other experiments will give evidence that gravity may be overcome by an exercise of the force of lightness. On an evening in the dark of the moon, when the stars are bright and there is no cloud in the sky, when the temperature is agreeable and there is nothing to disturb, let one lie flat on his back with outstretched arms on the ground, and in as comfortable a manner as he can. The place selected should be one where no tree or other object on the earth is within range of vision. Then let him look upward among the stars. Let him breathe easily and feel at rest and forget the earth by thinking of the stars and of his moving among them or in the spaces through which they move. Or let him select some place among a group of stars and imagine he is being drawn there or floating in space toward that point. As he forgets the earth and thinks of his moving freely in the vastness of the stellar space, he experiences a lightness and a dropping away or absence of the earth. If his thought is clear and steady and unafraid, he will actually rise in his physical body from the earth. But as soon as the earth drops off he invariably is seized by fear. The thought of leaving the earth shocks him, and he sinks back and holds to the earth. It is well that such as have made this or a like experiment have not risen far from earth, because without further knowledge the lightness could not long have been maintained in thought. Gravity would have influenced the mind, unsteadied the thought, and the physical body would have fallen and been crushed on the earth.

But one who has been successful in an experiment to the point where the earth is about to fall away and leave him floating in space will never doubt the possibility of the free flight of man.

Why is a man's body influenced by his thought of weight or of lightness? Why will a cat or a mule walk along the brink of a precipice, while an ordinary man cannot with safety stand on its edge and look down? The cat or the mule will show no sign of fear so long as their footing is secure. They have no dread of falling, because they do not and cannot picture themselves falling. Because they do not imagine or

form a picture of a fall, there is not the slightest likelihood that they will. When a man looks over the edge of a precipice, the thought of falling is suggested to his mind; and, if he does not lie flat, the thought is likely to overcome his poise and cause him to fall. If his footing is secure, he will not fall, unless he thinks of falling. If his thought of falling is strong enough, he will surely fall, because his body must follow its center of gravity when and to where that center is projected by thought. A man has no difficulty in walking on a board six inches wide and raised one foot from the ground. He is not likely to become giddy and fall off. But raise that board ten feet from the ground and he treads it cautiously. Let him attempt to walk over a bare bridge three feet wide and stretching across a gorge with a roaring cataract below him. If he gives no thought to the cataract or gorge and thinks only of the bridge on which he should walk, he is less likely to fall off that bridge than he is to fall off the board six inches wide. But few are able to walk safely across such a bridge. That man can learn to overcome to a degree the fear of falling is shown by the feats of acrobats. Blondin walked a rope stretched across Niagara Falls and met with no mishap.

Except when another force is brought to bear on physical bodies, all physical bodies are controlled by the force called gravity, or gravitation. Every physical body is by its gravity held close to the earth until means are used to dislodge it and the other force is used to raise it. That physical objects can be raised from the ground without any physical contact is proven by the "levitation of tables," or of "mediums," by a force used in spiritism. Anyone may draw a piece of steel along or raise it from the ground by the force exerted through a magnet.

Man can learn how to use a force which will overcome the force of gravity and give lightness to his body and cause it to rise into the air. To raise his physical body into the air a man must conform and attune its molecular structure to and charge it with the force of lightness. He can charge his molecular body with lightness by breathing and by certain uninterrupted thought. Under certain conditions the raising of his body from the earth may be accomplished by singing or chanting certain simple sounds. The reason that certain singing or chanting may so affect the physical body is that

sound has an immediate effect on the molecular structure of every physical body. When the thought of lightness is intent on the raising of the body and the necessary sounds are produced, they affect the molecular structure from within and without, and, given the proper rhythm and timbre, it will respond to the thought of lightness, which will cause the body to rise in the air.

One may apprehend the possibility of his raising his own body by the intelligent use of sound, if he has paid attention to the effect which music has produced on him and on others, or if he has had occasion to be present at certain religious revival meetings, at which some of those present seemed to be seized with a certain ecstacy and to have tripped so lightly over the floor as to hardly touch it while they sang. The statement often made by one of an enthusiastic gathering that "I was almost lifted out of myself," or, "How inspiring and uplifting!" after the rendering of certain music, is an evidence of how the molecular structure is affected by sound, and how the molecular body responds when in keeping with or agreeable to the thought. But then one is in a negative condition. To rise from the ground voluntarily he must be in a positive attitude of mind and must charge his molecular body by his voluntary breath and make it positive to the earth, with the force of lightness.

To charge the molecular body with lightness, to overcome gravity by breathing and rise in the air, one should breathe deeply and freely. As the breath is taken into the body, the endeavor should be to feel it as it seems to pass through the body. This feeling may be of a slight surging downward through the body and upward through the body with each inhalation and exhalation. The feeling is somewhat as though the breath passed through the entire body downward and upward. But the air that is breathed in does not so pass through the body. The apparent tingling or surging or feeling of the breath is a feeling of the blood as it circulates through arteries and veins. When one breathes easily and deeply and tries to feel the breath through the body, the breath is the carrier of the thought. As the air is drawn into the air chambers of the lungs, this thought which pervades it is impressed on the blood as the blood enters the pulmonary alveolii for oxygenation; and, as the oxygenated blood goes downward or to the extremities of the body, the

thought goes with it and produces the feeling of the surging or tingling or breathing, to the extremities and back again, upward to the heart and the lungs. As the breathing continues and the thought of the breathing through the body and of lightness is continued uninterruptedly, the physical body feels as though all parts of it were alive and the blood, which is alive and which may seem to be the breath, is felt as it circulates through the entire body. As the blood circulates, it acts on and charges every cell in the body with the quality of lightness with which it is impressed. When the cells have been charged with the quality of lightness, an immediate connection is made between them and the inter-cellular or molecular form structure of the physical body to an inner breath, which inner breath is the true carrier of the thought of lightness. As soon as the connection is made between the inner breath and the molecular form body of the physical, an entire change is produced throughout the body. The change is experienced as a sort of ecstacy. As the dominating thought directing the inner breath is of lightness, the force of lightness overcomes the force of gravity. The physical body then loses weight. If it remains on the ground where it stands, or reclines, it will be as light as thistle-down. The thought of rising is an order to the physical body to ascend, when the thought of ascending is uppermost. As the breath is inhaled, it is turned at the diaphragm into an upward current to the lungs. The inner breath so acting through the outer physical breath enables the body to rise. As the breath aspires there may come the sound as of a rushing wind or as the stillness of space. The force of lightness has then overcome gravity for the time, and man ascends into the air in his physical body in an ecstacy which he had not before experienced.

When man so learns to ascend, there will be no danger of his falling suddenly back to the earth. His descent will be as gradual as he desires. As he learns so to ascend, he will lose the fear of falling. When gravity is overcome, there is no sense of weight. When there is no sense of weight, there is no fear of falling. When the force of lightness is exercised, man may rise and remain suspended in the air at any height which is possible for physical breathing. But he cannot yet fly. A control of the force of lightness is necessary to the man who would fly in his physical body without any physical attachments or contrivances. But lightness alone

will not enable him to fly. To fly he must induce another force, the motive force of flight.

The motive force of flight moves a body along a horizontal plane. The force of lightness moves a body upward in a vertical direction, while gravity draws it downward in a vertical direction.

When the force of lightness is controlled, the motive force of flight is induced by thought. When one has overcome the gravity or weight of his physical body by control of the force of lightness and has risen in the air, he will, naturally, induce the motive force of flight, because he will think of some place to which he would go. As soon as he thinks of direction to some place, the thought connects the motive force of flight with the molecular form body of the physical, and the physical body is moved forward by the motive force of flight, similarly as the electrical force induced by a magnetic current moves an object, such as a trolley car along a track.

One who has learned to fly by a control of the force of lightness and by use of the motive force of flight may travel great distances in little time or pass as leisurely through the air as he pleases. The speed at which he travels is limited only by the ability of the body to overcome the friction caused by its passage through the air. But friction, too, may be overcome, by the control of his own atmosphere and by learning to adjust it to the atmosphere of the earth. The thought guides the motive force of flight and causes it to act on the molecular form body, which moves the physical to whatever place one desires to go.

Flight by such means as here indicated may seem impossible at present. It is impossible for some at present, but it is possible for others. It is especially impossible for those who feel sure that it is impossible. It is not likely that those who believe it possible will learn how to fly in the manner here described, for, though the psychic organism necessary to work with may be theirs, they may lack mental qualities, such as patience, perseverance, control of thought, and may not be willing to acquire these qualities. Still, there are a few who have the psychic organism and the mental characteristics necessary, and for these it is possible.

Those who object to giving the time and the exercise of thought necessary to success are not the ones who will achieve

the art of rising and moving through the air in their physical bodies, without mechanical means. They forget the length of time it took, the difficulties they had to overcome and the assistance given by their parents or teachers before they were able to control the movements of their physical bodies. Greater difficulties than those must be overcome and more time spent before man will be able to acquire the power to fly without physical means. The only assistance which he may expect is the faith in his own inherent knowledge and in his latent power.

The body of man is born with the potential ability to walk and to control his physical movements, which tendencies are inherited from his parents and a long line of ancestry. It is possible that in an early age man had the power to fly —which would account for the seemingly strange notions preserved and handed down to us in the mythologies and legends of the Greeks, the Hindus and other ancient races— and that he lost the power as he progressed and took greater interest in his physical and more material development. Whether or not man in earlier ages could fly, he must now train his thought and adapt his physical body to the purpose if he intends to guide his movements through the air as naturally and more readily than he now guides his physical body on the earth.

It is more likely that man will learn to fly by the second method of flight, which is by a slight physical attachment to his body, than the first means of flight, which has been briefly outlined.

The second means of flight which man may learn is to fly as birds fly, by the motive force of flight, without the overcoming of gravity and without decrease of the weight of his physical body. For flight of this kind it will be necessary to contrive and use a wing-like structure, so fastened to the body that it may be used with the ease and freedom with which birds use their wings. Let it be understood that the power to fly depends on his ability to induce the motive force of flight, and not on the flapping or the fluttering of the wing-like structure which he will attach to his body. The wing-like contrivance will be used to rise in the air when the motive force of flight is induced, to maintain a balance in the air, to guide the body in any desired direction, and to descend gradually on any place without injury to the body.

Preparatory to inducing the motive power of flight, one should train his body and his thought to the achievement of flight. Morning and evening are the times best suited to accustom the body to such undertaking, and exercising the thought with the object of flight.

In the calm of the morning and the evening let the one who has deep and quiet faith in himself and who believes it is possible for him to fly stand on a slight rising on a broad plain or on a hill commanding a broad and uninterrupted view of land undulating into the distance. Let him look over the broad distances as intimately as he looks on the place on which he stands, and let him think of the lightness and freedom of the air as he breathes deeply and regularly. As his eye follows the undulations into the distance, let him have a longing to reach out and soar, as he knows the birds can, over the scene below him. As he breathes, let him feel that the air he draws in has a lightness, as though it would lift him upward. When he feels the lightness of the air, he should hold his legs together and raise his arms to a horizontal position with palms downward as he inhales the light air. After continued practice of these movements, he may have a feeling of a calm joy.

These exercises and this feeling attunes the molecular form body within and throughout the physical matter of his body to the motive force of flight. As the exercises continue without lack of confidence in his inherent power to fly, he will through his molecular form body sense the proximity of the motive force of flight, and he feels as though like a bird he, too, ought to fly. As he brings his molecular form body into touch with the motive force of flight, he will in one of his exercises, simultaneously with his inbreathing, reach outward with his arms and legs with a motion as of swimming, and he will by thought intuitively connect or induce the motive force of flight to act on the molecular form body of his physical, and he will be impelled forward. By a slight pushing of his feet from the ground he will be carried forward a short distance through the air, or he may drop after only a few feet. This will depend on the fitness of contact between his molecular form body and the motive force of flight, and upon his power of thought to continue the relationship which he had established between them. The contact once established, however, will give him assurance that he can fly.

But although he has demonstrated to his physical senses that there is the motive force spoken of, he will not be able to fly without some contrivance to answer the purpose of the wings and tail such as a bird uses. To induce the motive force of flight without a wing-like attachment to his body would be dangerous or disastrous to the physical body, because when induced the motive force would impel the body forward, but man would not be able to guide his flight and he would be forced along the ground without ability to give direction except as he might from time to time reach out with his hands or push the ground with his feet.

To obtain evidence that the motive force of flight is not a fancy nor figure of speech, and to see the results of the action of and the use of the motive force of flight, one should study the flight of some birds. If the study is conducted mechanically, it is not likely that he will discover the motive force of flight nor understand how the birds induce and use it. His attitude of mind in observing birds and their movements should be one of sympathy. He should try to follow the movements of a bird, as though he were in that bird. In this attitude of mind he is more likely to know why and how a bird moves its wings and tail as it does, and how it increases and decreases its flight. After he knows the force or the use to which it is put by birds, he may subject its action to exact measurements and tests. But before he has discovered it he should not look for it mechanically.

Among the birds which use the motive force of flight to fly are the wild goose, the eagle, hawk, and the gull. One who desires to study the motive force in action should seek an opportunity of observing these. The best time to observe wild geese in flight is in the evening and the morning in the fall of the year, when they are migrating southward to escape the northern winter. The best place to observe their flight is along the banks of one of the ponds or lakes at which they are accustomed to alight during a journey of often thousands of miles. A flock of geese fly too high, when they do not intend to alight, for a student of flight to get good results from observation of their movements, so let him observe them, if he can, at a lake or pond where they intend to take rest before continuing their long flight. As geese are very wary and have a keen instinct, the observer should be concealed from view and should have no firearms with him. As he hears the

honk and looks up, he will be impressed by the heavily built bodies sailing through the air swiftly and easily, accompanied by the regular movement of their wings. At first glance it might seem as though these birds flew by means of their wings. But as the observer gets in touch with one of the birds and feels its movements, he will find that the wings do not enable that bird to fly. He will find or seem to feel that there is a force which contacts the nervous organism of the bird and drives it onward; that the bird moves its wings as it does, not to force itself forward but to balance its heavy body through the variable currents of air, and with its regular breathing to excite its nervous organism which keeps its molecular form body in touch with the motive force of flight. The large body of the bird is too heavy to allow it to hover, with its comparatively small wing surface. The wings are muscular and strongly built because of the long continued muscular movements while flying. If the observer has examined the body of a wild goose, he will become aware that the speed with which it flies is not developed by beating the air with its wings. The movements of the wings are not rapid enough to produce such speed. As the bird lights on the water, the current of the motive force of flight is turned off by a change in its breathing and by ceasing the movements of its wings. In watching one of the flock as it is about to rise from the water one may in thought feel that it breathes deeply. He will see that it flaps its wings once or twice, and he can almost feel the motive current when the bird gets impetus as it pushes downward with its feet and tail and glides easily up into the air.

The eagle or hawk may be observed under different conditions. At any time in pleasant weather while walking over the fields one may see a hawk gliding silently and apparently without effort through the air, as though it floated or was blown onward by the wind. The dullest mind will be impressed by that easy glide. The student of flight has an opportunity to detect the motive force which carries the bird forward and to learn the use and purpose of its wings. Let him be still and in thought get within that bird and feel as it does in flight, and learn in thought to fly as it does with its body. As it is borne onward, a new current of air is entered, and the wings rise and fall to meet the change. As soon as the body is adjusted to the currents, it soars on and with keen

sight looks down on the fields. Some object attracts it, and, without fluttering its wings, it darts downward; or, if the object is not for it, adjusts its wings, which meet the air and carry it upward again. Having attained its accustomed height, it soars onward again, or, if it wishes to wait until the object in sight is ready for it to take it, it decreases the motive force and sweeps in graceful curves until it is ready to descend. Then down it shoots. As it nears the ground, it turns off the motive current, raises its wings high, drops, then flutters to break its fall, and its claws clasp around the rabbit, chicken or other prey. Then, by breathing and by flapping its wings, the hawk induces the motive current to contact the molecular body. With flapping wings it forges on and up again until the motive current has full contact and it is away from the earth disturbance.

As the observer moves in thought with the bird, he may feel through his body the sensations of that bird. He may feel the position of the wing and tail that carries the body upward, the changing of the horizontal position of the wings when it sweeps to the left or to the right, the ease and lightness of soaring, or the acceleration that comes with increased speed. These sensations are felt in the parts of the body corresponding to those of the bird. The motive force of flight impels the body which it contacts. As the bird is heavier than air, it cannot remain suspended in mid-air. It must keep moving. There is considerable wing movement while the bird remains near the ground, because it has to overcome the disturbance at earth level and because the motive force of flight is not so easily contacted as at higher levels. The bird flies high because the motive force works better at high altitudes than at earth levels and because there is less danger of its being shot.

The gull affords opportunity for study at close range. Gulls will for many days accompany a passenger boat on its journey, and their number will be greatly increased or diminished from time to time during the journey. The observing passenger may study the birds at close range for hours at a time. His time is limited only by his interest and endurance. A pair of high power binocular glasses will be of great assistance in following the flight of any bird. With their aid the bird may be brought very close. The slightest movement of head, feet or feathers may be seen under favorable conditions.

When the passenger has selected his bird and has brought it close to him with the binoculars, he should follow it in thought and in feeling. He will see the turning of its head from this side to that, will notice how it drops its feet as it nears the water, or feel how it hugs them to its body as it breasts the wind and sails swiftly onward. The bird keeps pace with the boat, however fast it may go. Its flight may be maintained for a considerable time or, as some object attracts it, it darts downward in great haste; and all this without the movement of its wings, even though a brisk head-wind be blowing. How can the bird, unless it is impelled by a force not generally known to man, go as fast and faster than the boat and against the wind and without the rapid movement of its wings? It cannot. The bird induces the motive force of flight, and the observer may sometime become aware of it, as he thoughtfully follows the bird and experiences somewhat of the sensations of its movements in his body.

The student may learn from each of the large and strongly built birds accustomed to long flight, such as the falcon, the eagle, the kite or the alabatross. Each has its own lesson to teach. But few birds are as accessible as the gull.

When a man has learned of the birds their secret of flight and the uses which they make of wing and tail and has demonstrated to himself the existence of a motive force of flight, he will be qualified and will build an attachment for his body, to be used as a bird uses its wings and tail. He will not at first fly as easily as do birds, but in time his flight will be as sure and as steady and as long sustained as that of any bird. Birds fly instinctively. Man must fly intelligently. Birds are naturally equipped for flight. Man must prepare and equip himself for flight. Birds have little difficulty in getting control of their wings and in inducing the motive force of flight; they are prepared by nature and through ages of experience for flight. Man, if he ever had it, has long lost the power to induce the motive force of flight. But for man it is possible to attain all things. When he is convinced of the existence of the motive force of flight and prepares and demonstrates to himself that he can induce or command its aid, he will not be content until he has wrested from the air its secrets and can speed through it and ride its currents as easily as he now rides on land and water.

Before man can begin to try to attain what is possible

for him, he must first be made aware
aviators are preparing the mind and ac
of flight. They should discover many
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may induce the motive force of flight.
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the force impels him on. It is not likely
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without use of his motor, because the aero
to his body, and because he cannot contr
wing-like attachment to his body, because
of itself stand the resistance of the car as
flight pushes him onward, and because it
weight of the aeroplane will be more tha
attempt to force onward. Man need not
attachment heavier than the weight of his
able to induce and use the motive force of

In flying by means of the use of wing
free from the danger of falling if the attach
or he loose control of it, because he has n
from the force of gravity. The one who w
ment frees the body from its gravity by a co
of lightness, and moves through the air by
tive force of flight, runs no risk of falling
movements can be very much more rapid
other. Whichever mode of flight is attained, i
great changes in the bodies, habits and custo
Their bodies will become lighter and finer,
find their chief pleasure and enjoyment in flyin
now found in swimming, dancing, speeding
ment of body is only a slight foretaste of the
ure which will be found in flying.

Who can say when this will be done?
until centuries hence, or it may be tomorrow
the reach of man. Let him who will fly.

HAPPINESS.

By Beno B. Gattell.

EVERYBODY wants to be happy. What it is they want, they seldom have any clear thought about nor how to attain it. To be happy, people want to have or to be this or that. When they have reached the goal of their desire, they find it is not what they desired. They remain unsatisfied. They try again for the same or something else.

People have lesser desires, often caused by suggestions received from the impressions of present surroundings, or from the report of conditions and events. So they wish for the thing or condition and entertain the notion that it will bring happiness to them. They are almost invariably mistaken. They soon find that out. Yet they do not enough consider themselves, their nature, state, condition, before and after their effort, and so do not profit much by their experience. They get more experience and ever more, yet of knowledge little withal.

People want to enjoy well being, peace, contentment, health, position, recognition, power, wealth, possessions, love, friendship. Some want nothing higher than what will cause them fun, amusement, entertainment, pleasure. All want the absence of the opposites.

Such being the general if not the universal desire, there is nevertheless a world in which the opposites hold sway at most times.

Strife, fight, rage, fear, worry, dissatisfaction, meanness, sickness, disease, poverty, oppression, corruption, injustice, crime, hatred, contempt, malice, bitterness, envy, gloom, anguish, despondency, helplessness, suffering, heart-ache, godlessness seem to fill the laboring, despairing, restless, seething world. Those who for the time seem to be in the conditions they had in view, as the goal where to be happy, are soon carried away and back into the stewing mass.

There are the crowds of wage slaves, whose lives are drudgery and hardship. Born in monotonous, ugly, unwholesome and dangerous surroundings these poor people are re-

lieved sufficiently to be carried over into the next week for a repetition of their laboring, their dull existence and tired life and sleep. Laboring as child slaves, young without youth, shallow when growing up, ignorant, mean, some withered and some brutal when they ought to be in vigor and intelligence, their happiness is often sought in low, trashy amusements. Opportunities for rest and recovery are by them wasted or abused with vice, frivolity and inanity.

There are many clerks, male and female, with superficial minds bent upon tawdry pleasures, to obtain which they work hard and forego many things. Yet there is no happiness for them, nothing but a flash of false pleasure and then the lasting grayness of a humdrum life.

There is the solid business man, bepraised by orators, campaigners, clerics, jury lawyers, as being a standard by which the actions of reasonable men are to be gauged. A worse standard it is hard to find. Modern sociology has shown the solid business man to be the source of most political and social abuses, from special legislation and political corruption in public to the debauching of the young in private. Is the solid business man happy?

Nor are the people living in the country happy. There is indeed air and light a-plenty, purer food and a close contact with natural conditions. While the bodies are in better condition, yet is happiness seldom found. But one does find a constant attempt to overreach, husbandry which descends often to penuriousness and meanness, a mass of complaints, and the wishes if not the executive ability of the solid business man, whom the country people emulate as far as they can. Small wonder that they complain most of the time.

The footloose, free lances, the sports, gamblers, men and women about town, whose lives are riots during brief abundance and wastefulness changing into deeper gloom, distress and ills—can their momentary fits of joy and amusement be called happiness?

Some seek happiness in marriage. Their selfish desire to be happy, or find a support with which the relationship was contracted, is soon balked. With the married there is often incompatibility, quarreling, intolerance, and a disregard of the other's little rights and notions soon after the glamor of the first years, and it may be only months, are passed, under which the holy bond was united. Often children do not meet

the parents with love and respect. In turn parents look on offspring, if they cannot be avoided, as undesired and strange by-products, requiring a curtailing of the parent's personal expenses. How can such feelings and relations be the soil from which may come a happy family life?

The ambitious in power, in office, in position soon lose the erroneous notion that happiness is with them. Unceasing antagonism, criticism, vituperation, silent envy or loud clamor surround them. The approval of the virtuous and wise if merited and given is swallowed up in the general turmoil.

The artists, those on the stage or in the field of music, having obtained a glittering place, which so many desire, are they happy? They may be careless, but in circles where there is so much bickering, jealousy, criticism, intrigue, wastefulness, how can there be much happiness?

Society, the mass of idle rich, whose lives are filled with vanities, emptiness, jealousy, envy, clothes, operas, travel, ennui, and the inevitable corruption, sure companion of idleness, frivolity and refinement: that society is no place where to seek happiness. None find happiness in mere society. None but those ignorant of the inside of high life would seek happiness there.

The masses, however, do not appear in places where even portions of their lives are known. But investigation reveals the same state of things existing in the middle and humbler walks of life, though the features are less accentuated.

Then there are many whose lives are entirely in the shadow, who are not seen in public; the unfortunate whom illness binds to a room, the inmates of hospitals, prisons, insane asylums, the old who work in mines, factories, sweatshops and other hells, all dumb and unseen victims of greed and oppression, hopeless, helpless with no ray of light, and least of all from within.

The gloom that hovers over the lives of so many enwraps the whole world and affects, indirectly in some invisible way, the lives of those who are not directly affected.

How many smiling, pleased, contented, happy faces are on the streets, in the theatres, in the churches, and even in the open country where nature seems to invite a smile? Are not the greater number weary and tired or galvanized into action by an eager desire or anticipation? Are not the faces drawn

and sorrow-marked; or, if rotund, then shining with a hoggish selfishness?

The world is becoming kinder and has more glimpses of happiness, as one of the features of a larger life. But those who obtain these glimpses are few when contrasted with those who do not.

There are, indeed, many happy faces, those of little boys and girls, as yet unconscious of themselves and the world, but they are living lives of little animals. There is a care-free mulatto, open mouthed, in the sun. There are the glowing eyes of young men and women, while under the excitement of dance music. There are the smiles of young men and girls going on an outing. There is sometimes the smile of some as the crowd gathers for the consumption of ardent spirits or malty brew. But these smiles, except in the case of the unconscious little boys and girls, and the mulatto, are of short duration; and whether or not these are evidences of happiness might be questioned, because intelligence is an element of happiness.

There are smiles and atmospheres of a different kind, different because there is about them an element of conscious harmlessness, unselfishness or service; whereas the smile of cihldren and those like children is that of ignorance and innocence. There is the smile of the fisherman, who has carefully gathered and made ready his outfit and in a cold and wet dawn sits in the mist waiting with patience and good humor for a bite; the smile of the toiler who at Christmas-time offers gifts to those dependent; the satisfaction of the doctor who without hope of reward but with some inconvenience has brought a mother through an illness and saved her for her children; there is often a genuine sign of happiness on the faces of some of the soldiers of the Salvation Army; there is a happy air about those who are temperate, self-restrained, whole-souled.

Contrary to the common notion, there is no happiness in the possession of those worldly things and the achievement of those worldly objects which are generally desired. In the mere possession of worldly things there is no happiness. There are some who have these in abundance, but without happiness. Some go to an excellent dinner, but there is no enjoyment. Unrest drives them to the opera. Late at the opera, they are uneasy and dissatisfied and leave early for a game

of cards or a dance with its temporary excitement; and that, too, is abandoned for another feeding and gossip and showing off, which again is not finished in peace, because there is a rush for the next time-killing or entertaining event. Nothing will entertain or satisfy. And so the night is used in great part and time has to be borrowed of the day for rest. They enter on a round of supposed pleasures, visits, sports, none of which is finished, but each is abandoned for something else. Something else.

All through life and in many layers of humanity is seen the same evidence. The man in business wants a vacation, and makes extensive preparations for it; but, when he has it, he wants his business. People want to leave the city and go to expense and inconvenience to have their wish, but, when they have it, and are in the woods, or among the hills and fields, they want the city. Always something else.

Those with plenty of money are good examples, showing as they do what those with fewer means would do if able. They have the finest houses in the best locations in the city, but live in them a short time. From the sea to the hills, from a house in the north to an island in the south, from a club in the east to a watering place in the west, from America to Europe, through Europe to Egypt, then to some other place, always without rest through the different functions, sports, entertainments, views and meetings of the day and night, and each place and occupation abandoned with a wish for the next, where in turn as little happiness and not even contentment is to be found as in what they just left.

What high life shows in larger scale is just as true in the smallest limits. Always, what people want is Something Else. The man who wants a thousand dollars and gets it wants more, and, when he gets that, still more; always something else. With his greater means, his notions and those of his family change and new objects are desired.

To get over this great unrest, uneasiness and dissatisfaction, which never leaves them and cannot be overcome by the ordinary occupation of the senses, which social meetings, sports, sights, music and light reading afford, men and women seek the more violent excitement of the senses, which comes with gambling, drink and flirtation. All in vain. Whole nights spent in gambling, where winning or losing makes no difference, because it is the excitement of gambling they want;

drinking, drinking, till the effect is narcotic; flirting, with all its intrigues, set-backs, fits of grief and joy: all in vain. No pleasure of the senses, no intoxication nor turmoil of sense impressions, no spasms of pleasure will make a man or woman happy. They crave a change—something else.

Change is a feature of all things and beings, and how can a human being get away from it? It is so much a part of his being that when his desires, all his desires, are satisfied, the very satisfaction causes him to be dissatisfied. If there is no trouble, he borrows trouble. The wheels of life are forever turning. While the outer wheel turns, not only so that men who are fastened to it are dragged through high and low places, another wheel turns within as well. And, if it turn too slowly, we ourselves take a hand and try to turn it faster. So it is that those whose wishes are fulfilled, instead of enjoying satisfaction, look around for something else for their attention and their wishes.

Many persons who are in good health live lazily or go to excesses until they are ill. Then they wish for the health that is gone. Should they recover health, then they do not care for it until it is lost again.

Among those who acquire a competence, many remain unsatisfied and keep on straining until they have more. They strain frequently with neglect of their health, their families and the cultivation of an inner life. When wealth leads them into temptation, they fail to overcome. Neglected wives, of course, seek attention elsewhere. Children without constant and loving care many times degenerate. Then, what is the sum of happiness that comes to the worldly in their worldly success? Heart-ache, regret, disappointment, ill health, the very things they strove to prevent.

Where, then, is happiness to be found? Is one who lives in the world to turn his back upon it? Are friendship, love, marriage mostly deceptive, ideals seldom reached? Is it a misfortune to be born into or acquire a high social position, to own riches, to hold a position of administrative power? Are cynics, hermits, ascetics happy? Is there none or only little gladness, sunshine, happiness? Men feel instinctively that these are. Men know they are entitled to them. Then why such gloomy and distorted views, specializing upon the unpleasant and overlooking the joy and pleasures, content and happiness, which must be somewhere?

The greater part of humanity are undeniably for the greater part of their time not in a state of happiness. The views here shown are not distorted. Anyone who carefully reads biographies, with a searching eye looks, so that he indeed sees the conditions of those around him, and who gets below the surface and mere appearance of the situations and doings of men—in short, anyone who discerns the facts will agree that, while all men strive for happiness, yet few are consciously happy; and those only are so for a short period. That is not because of any unkindness of the Deity or nature, but because of their own fault.

Happiness is a state of well-being. It is essentially a state of the mind. Yet it is in a large degree dependent upon physical well-being, since we live in physical bodies. It is a state which all men are entitled to be in. They and they alone have it in their power to reach happiness and to remain happy. Happiness is an ideal seldom reached, and then rarely enjoyed for any great length of time. Few are ignorant of what would make them happy, but for a mess of pottage they abandon their inheritance. They will place physical enjoyment, the avoidance of physical discomfort, above all else. Sense impressions are the gods they worship. They obey these impressions and resist only if they dread as consequences states of greater hardship, such as the enduring of disease, imprisonment, disgrace, revenge. Almost universally their lives are hedged in by the limits of their own little weak personalities. Happiness is not to be found within these limits. Happiness is a state of which the condition of a little personality is not the most important part. Therefore, none whose life and views, sentiments and purposes, are limited to the confines of his personality can be happy.

If he is happy, then it is so because he has transcended the limits of his petty, selfish likes and dislikes and consideration, and has glimpsed beyond his ordinary horizon.

The beginning of happiness lies in the observation of one's self and of the things and conditions around him. Upon the result of his observations will then be based more or less consciously some views as to the relation of himself to what is or seems outside of him. These views constitute some sort of a philosophy of life. They will to some degree be opposed to the things he naturally wishes to do, to have, to be, to avoid. These views will in the conflict almost inevitably suffer de-

feat. The reason is, mental views are weak when opposed to a strong wish, the power of sense impressions, and their impulse to action or inaction. However, these views have this peculiarity: that they last longer than sense impressions and impulses. So the sense impressions and impulses drive to action and are spent; but the portion of a philosophy of life a man has acquired by observation and mental digestion, and made his own, will again hold the mental field after defeat. No matter how often the views are defeated, they reappear, as long as man is an observing and thinking being. Therein lies the hope of man's ultimate happiness. For a philosophy of life, no matter how meager, uncertain and feeble, will work itself clear of erroneous notions, take a stronger hold, and survive in conflicts with likes and dislikes, desires and passions, habits and vices, all of which center in and derive their strength from the ignorance of the personality and the consequent error that it is independent and has a right to be dominant, inconsiderate, selfish. Than this notion there is, there can be, no greater error. One who seeks happiness but thinks and acts in this error will not find it. The object of his wishes being reached is Dead Sea fruit, and turns to ashes. No rest, no satisfaction. Nothing but turmoil, regret, anger, fear and, to escape these, another thrall of selfish desire.

To those who make note of these things it is less of a mystery how happiness is sought, and unhappiness obtained instead.

To have a friend is to be in a relation which conduces to happiness. How many have friends? The reason is that it is closer to their heart to have a friend than to be a friend. They want a friend because of the advantages which the aid and company of a friend brings to them. They will be disappointed and not find happiness in that relation, unless they see that it is for them to give the aid, to spread the happiness by their presence, to live with self denial, to make sacrifices, in an unselfish way, and with a repression and suppression of the hopes and desires for advantages which are to accrue to them from the friendship.

Love is a feeling and a relationship that makes men and women happy, only when they lay aside the notion that love is something pleasant for them, something that stirs them, something that will bring them an advantage. As long as

they hold these views there will be the same amount of gloom, disappointment and unhappiness with every love episode, that now is one of the curses of the world. The only way to be happy in love is to think not of the benefit coming or to come to one's self, but to think of duty, of denying one's self, of doing without, of sacrificing, in order that the beloved may be happy.

One's own happiness lies in giving up what he would naturally like or be. It lies in doing what he would not do. One's own happiness comes when it is not thought of. It comes in unexpected ways and at unforeseen times. It comes only as the consequence to thoughts and actions free from selfishness but duty done.

Marriage, often entered into under the glamor that therein will be found happiness, is to most a disappointment. The reason is that the man and the woman each expect happiness for themselves, believe that they are entitled to recognition, to reward for what they do. There will be no happiness until such notions are abandoned. No happiness until those in the bond of wedlock see duties, make sacrifices, do without what they want, give up their likes, do what they would not. Who wants to be married without hope of pleasure, reward, advantages? Yet only those who look for duties, labor, self-denial, and practice these, can be happy. If that be so, it is small wonder that married life now presents the unfortunate conditions it does.

Society and life amidst its glitter will be not only a disappointment but carry with it the double curse that living away from it causes, longing and heartburn; and living in will not bring satisfaction but prepare the way for the development of all manner of ailments, vices—and vices are never without the doom of retribution.

So it is in business, where happiness is not the result that crowns ambitions achieved, or success in business; but happiness comes as the result of industry and saving, with strict rectitude in the striving after a modest independence. The business man who does not bring directly or indirectly sin or sorrow to others is the only solid business man who can be happy.

It is always self denial, a subjugation of the personality's selfish desire, the performance of duty, contentment with moderate profits, and actions which in no way injure others nor

bring success at an unreasonable expense, inconvenience or suffering of others that make happy. No happiness can be based on a success which is due to unfair competition, poor wages, oppression, corrupting officials, special privileges, child labor or any method which is not compatible with the well-being and freedom of all through or with whom success in business is achieved.

Those in employment of others cannot be happy if they look out for their own immediate advantages and conveniences, not considering or even violating, if possible, their duties towards their employers. With laziness, shirking, deceit, unfaithfulness toward employers or fellow employees, or at all, there can be no happiness.

Happiness is relative. It is a subjective condition of the mind. Happiness is to some degree influenced by outer conditions, but not nearly as much as the unobserving and unthinking seem to believe.

Happiness is not possible when the body is in pain or suffers unusual inconvenience. Yet such matters are to a great degree dependent upon the manner in which we look at them. A violent pain in the eye or a tooth or the kidneys disturbs the happiness of the mind. But lesser afflictions and even great inconveniences are conditions to which the body and the mind become accustomed and which may lose their disturbing effect.

So people afflicted with an incurable disease are often horrified when learning of their fate. Yet familiarity with the thought and when they get accustomed to their condition deprive the condition of its disturbing influence, and happiness is possible notwithstanding. A great happiness is often felt under such conditions, which foster the virtues of self denial, moderation, repression and fortitude. Misfortune, if it befall, will not be felt as much when these virtues have been practised. Therefore, what is a calamity to one may be a small matter to another. It depends much upon the individual case, as to how far the physical suffering of the body can influence the mind and disturb it.

Happiness is relative and cannot be measured by a universal or objective rule. What makes one happy makes another miserable. One who is in pain or suffers inconvenience will be happy if the pain or inconvenience is relaxed for a short time. Vigorous exercise and sports furnish to the young

the conditions under which they may be happy, and an old woman under the weight of age would hardly be pleased with such pastimes. Some are happy when they go out in wintery blasts and bathe in holes cut in the ice, or run twenty miles across country, whereas such a procedure would be most inconvenient and not all conducive to happiness with others.

It is easy to see in such cases, as in the cases of relief from great pain, that the sense of physical well-being and the corresponding freedom of mind are relative. The same is true of other things. Possessions, land, money, worldly power may give the mind freedom, and only insofar, be it remembered, are they elements of happiness, but the condition of freedom these physical things bring with them is in the mental realm, and relative. The degree in which they bring happiness is therefore relative. The relativity depends upon other factors.

Here the solution of the riddle of what brings happiness is approached. What are the factors that influence the mind, that limit the effect of physical advantages? What is it that prevents a man who has a physical body in good health, who has worldly goods and influence, from being happy? Factors which reach and influence his mental state.

A man's mental state extends beyond the well-being of his body and the influence he has in the world and the direct relations he has to others. The mind extends as far as thoughts reach into the past and future and present, and still farther into realms of which men are unconscious, except insofar as they can feel disturbing, unharmonious influences appearing as a vague uneasiness, fear or gloom.

The best story that was ever told about happiness, and the one most full of meaning, is found in Sartor Resartus. In the chapter, "The Everlasting Yea," Thomas Carlyle writes the imperishable words:

"Man's Unhappiness, as I construe, comes of his Greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite. Will the whole Finance Ministers and Upholsterers and Confectioners in modern Europe undertake in joint-stock company, to make one Shoeblack *happy?* They cannot accomplish it, above an hour or two; for the Shoeblack also has a Soul quite other than his stomach, and would require, if you consider it, for his permanent satisfaction and saturation simply this allot-

ment, no more, and no less: *God's infinite Universe altogether to Himself,* therein to enjoy infinitely, and fill every wish as fast as it rose. Oceans of Hochheimer, a Throat like that of Ophiuchus: speak not of them; to the infinite Shoeblack they are as nothing. No sooner is your ocean filled, than he grumbles that it might have been of better vintage. Try him with half of a Universe, of an Omnipotence, he sets to quarreling with the proprietor of the other half and declares himself the most maltreated of men. Always there is a black spot in our sunshine: it is even, as I said, the *Shadow of Ourselves."*

Note the infinite in him, that he is an infinite shoeblack. The finite shoeblack is a small portion of the infinite. He is conscious of and as the finite shoeblack. His horizon of perceptions is finite. His real nature is infinite. He is the infinite. Hence, he will not be satisfied until he is conscious as the infinite. But now influences do come in from his real, the infiinte nature, and perturb his little finite life and world.

The influences which come back to man out of the infinite portion of his nature are the same he sent out of his finite nature into the infinite below him, above him, inside of him, as well as outside. They come back and carry with them the disturbance and discord they caused in the infinite. They went thither marked with the sign of their origin, that of a selfish, limited man who believes himself to be all there is and to be independent of the invisible, inaudible, infinite, and even of his earthly fellowmen and women.

These are the subtle influences of which men are more or less conscious, which effect them and which are the expression in them of the discord and troubling that is the other aspect of their own thoughts and deeds.

This is one reason why the mere attainment of the objects of one's wishes does not make happy. The attainment was not without a violation of certain laws. Not the laws of the State or of customs, but of those other laws of which every one is more or less conscious. His conscience tells him, while he pretends not to hear anything.

Another reason is that the enjoyment of the senses is a limitation of the freedom of the mind. Drunkenness, lust, self-satisfied vanity, greed, bring apparent and passing satisfaction. When these are enjoyed by one part of man's nature, the remoter, but no less real parts, are far from sharing in

the enjoyment and are indeed oppressed. Hence, when these worldly objects or conditions are obtained, it is felt that they bring no real satisfaction. Something else—always something else—is desired with which, when achieved, there yet comes no happiness.

The ultimate reason for the absence of happiness is that man is a divine, infinite being. All physical advantages bring happiness only to the degree their acquisition is not accompanied by any violation of the subtle infinite nature of man. Some speak of altruism, but once a man begins to suspect the universality of himself, the idea of altruism seems erroneous.

To be happy one must realize these facts. He must observe and study the great show of the world with all its manifold aspects of those in it. He must think about them. There must be a realization. That alone is a sure source of action.

Asceticism will not make happy, though a mild form of self restraint is to be practised with advantage. Plunging into spasms of amusement and enjoyment of the senses does not bring happiness. The attainment of worldly possessions and positions does not bring happiness. That can be plainly seen by one who wishes to see.

How, then, can happiness be attained? Withdrawing from the world, mere resignation, will not make happy. Those who are born into the world have duties there, and from these they ought not, cannot for any length withdraw. Shirking duties does not bring happiness. One of the most difficult things is to lead a temperate, even life, without eating too much, without sleeping too much, with a moderate degree of self restraint, and to the end above all things that no guilt or trouble shall through one come to any other person —that is, if kept up, amidst the turmoil of the world, harder and more meritorious and brings greater happiness than an untimely abandoning and withdrawal from the world.

Absolute happiness cannot be attained except by those who are selfless. That is a condition almost impossible for those who live in physical bodies. But to a high degree of happiness men can attain. Certainly the great amount of disappointment, misery, dissatisfaction, restlessness, fear and grief that fills men's lives can be reduced if they restrain their selfish desires and transform them to desires for a larger life. Desires cannot be killed out. It is hard even to repress them. But they can be transformed. They are not transformed when

they appear as desires. Then it is too late. They must be transformed before they appear in their burning, driving, goading form. The best way is to change one's view of life and the way in which one looks at the relation one has to the men and things around him. To the degree that happiness is at all possible it can be realized by living in harmony with surrounding circumstances. Therefore, it is necessary that one should give up something, deny himself something, do without. Indeed, men are never so happy as when they do or suffer distasteful things or are in uncongenial surroundings, work hard, do that which they would not do. Therein lies the beginning of the practical transformation of the desires which, when enjoyed, lead to unhappiness.

The constant holding of such views of life as result in appreciation, in gratitude, gratitude to the whole universe for what one owes it, these bring happiness. Trying to feel the connection one has with the universe, the infinite, brings happiness. A recognition of the fact that the great error is to believe one's self independent and one's thoughts and actions independent and exempt from reaction brings happiness.

Naturally, then, if he realizes this, one's actions will partake more of the nature of service. They will be undertaken and carried through as a service. Eating is a service, a service to build up a clean and healthy body. When one eats with that in mind, eating will be blessed and conduce to happiness. Digestion, to which little attention is paid—which is not enjoyed and not thought of unless there is indigestion—digestion can be a service, a service one performs in the universal household. Work can be done as a service, if the thought of one's infinite nature is present. Work can be done not alone for one's own little personality, but as work that shall benefit others too. Then at least it will not be harmful to others. No more, child labor, no more corruption with that thought of obligation and of service in mind! Whether we see how the service works out, makes little difference. When the thought and the wish are present that our acts are a service, a sacrifice, then the service will be done, whether we see it or not.

Love, marriage, friendship, relations now often meretricious and unworthy, will be changed when the notion of the personality as the moloch-center, wasting, devouring, destroying, is abandoned, and these relationships are sought as opportunities for service and duty.

The whole universe, finite and infinite, has put man under infinite obligations. When he tries to return them by appreciation, gratitude and the wish to render service, and the thought that his actions are a sacrifice for that purpose, they will soon so become. He will, indeed, be a channel through which heaven flows to earth. Not only happiness will be found, but blessedness, through which happiness comes to others. He becomes conscious of the fact that they are himself, on the inner, unseen, infinite side of their nature. He becomes conscious in a natural way and by easy stages of a wider world, a greater life. As he becomes conscious of it, it is his and he is it. With the erroneous notion of a small, independent existence disappear the concomitant reactions, which now bring unhappiness to those who want things without doing as a grateful service the duties and undertaking the obligations which the enjoyment they are after demands.

It is right that man should desire money, power, position. It is proper that he should desire love and friends. He should wish for health and well being. But all this not with a view that these things are for *his* happiness, *his* enjoyment, *his* benefit, for *him* alone. He must be conscious of the fact that all these possessions and conditions are not separate and apart, but stages connected with other stages, and in widening circles reaching into the infinite. That being so, they entail duties, abandoning, giving up. That, too, should be welcomed, and the thought thereof held as well as the desire for happiness. Happiness is found when one acts without any hope of any reward. Then life will be full and rounded out and in harmony with the infinite which reaches into our lives on all sides. To the degree that this harmony is reached a man is happy and not otherwise.

Happiness consists in the conscious living of a larger life. The degrees of happiness are the degrees to which one is conscious of a larger life. Intelligence is, therefore, one of the requisites. Happiness is the reaction upon the mind of an intelligent action without hope of reward.

AFTER THE STORM

By Oliver Opp-Dyke.

Dost fear the storm-blast, blacker than before?
Dost see the lightning, hear the thunder roar—
The ominous signs of angry element?
Dost feel of rain the rushing torrents pour?
And, when the fury of the hour is spent,
And dissipating clouds asunder rent,
Canst backward look and laugh at foolish fear,
And quell the fever of thy discontent?
And as the radiant rainbow, crystal-clear,
A glorious benediction doth appear.
Its gleams all-hallowing with holy light
Thy late disturbed and apprehensive sphere:
O, art thou then not happy that the night
Of storm and stress has been and wreaked its might!

THE INNER LIFE AND JESUS, THE CHRIST.

(X.—Continued from Vol. 13, page 367.)

BY C. H. A. BJERREGAARD.

SOCRATES AND JESUS—A COMPARISON.

WITH Socrates "commences an unbounded reference to the person, to the freedom of the Inner Life." The individual person whom Socrates emphasizes is not the individual as he knows himself experimentally, but the universal individual who is one with all others in truth and goodness; the complete and perfectly self-realized man, the brotherhood man. On this subject of "unbounded reference to the person" I need not go into details. Ralph Waldo Emerson is Socrates' disciple to such an extent that he is almost an echo of his master. Those familiar with Emerson's teachings of self-reliance know to perfection what Socrates taught. Read again Emerson's essay on Self-reliance, and you will commune with the spirit of Socrates.

(8) Both Socrates and Jesus emphasized the value of the individual in the mystic economy of the universe. Socrates made man the measure of things, after the fashion of Protagoras. Jesus gave a peculiar religious value to the individual by being himself the shepherd who seeks the one sheep, or the woman who swept the house in search for the lost coin.

Both denied that any form of life could be insignificant or unworthy. Jesus especially sought for lost souls as members for his spiritual commonwealth, and for the poor, the slave, the stranger. Christianity, Protestantism in particular, has emphasized the eternal value of the individual. The Roman Church thinks more of the individual as a social animal, a member of a large body, than as a single cipher. From Socrates and Jesus comes the best there is in the peculiar modern value put upon individual man. Upon that value is based the few elements of mysticism there are in Western civilization, and also the strong contrast to the East, where individual value is nil.

(9) There is a striking similarity in Jesu and Socrates'

way of life. None of them suffered from the disease of exaggerated psychic development; they both floated safely at anchor in reality. Both rose to high thoughts and bright realms of spirit, of beauty, of divinity, but they always enforced the practical side of their soarings. None of them was guilty of painting phantastic, airy nothings; their ideals were of the most solid and substantial character of certainty. And the proof is found in the fact that millions of men have tried their methods of life and come safely through all purgations. Both Jesus and Socrates are held up as models, as patterns; and, in spite of many attempts, no real faults have been found with either—excepting, perhaps, that they are so great that the vulgar and the mentally lazy ones care not to exert themselves to follow and therefore find it easier to deny them both. In the Church they pray to Jesus, that he will intercede. Erasmus often said that he felt like imploring Socrates to do the same, and, he thought that the prayer *Sancte Socrate ora pro nobis* was perfectly proper. Erasmus was not a bigot, a fool nor an atheist.

(10) In one feature of their method of teaching they also resemble each other. They both teach by kindergarten methods. Jesus uses the pictures of parable, and Socrates the interrogation: what do you mean? The parable starts the image-making power and widens the horizon. The interrogation digs down into man himself and compels a centralization. Upon the parable naturally follows a question, and upon a question follows another asking for an illustration. Hence the two are simply two sides of the same method. And both teachers attained their end: to awaken, to admonish and to instruct—three sides of theosophy.

The Socratic method of bringing unreasonable people to their senses by irony is a method that never can be discarded. Inherently it is the true method for the preparation of a teachable frame of mind. And Jesu parabolic teaching is nowadays beginning to be understood by kindergarteners who have realized the value of object teaching. Both aim at teaching that which is universally valid. Socrates declares that merely habitual and conventional morality is insufficient. Jesus endeavors to destroy the ceremonialism that has taken the place of inner conviction and the promptings of the heart. Plato continued the work of Socrates. Who has continued Jesu work? Who?

Here is another similarity. There was not the slightest trait of the demagogue about either of them. Socrates had abundant opportunity for a public office and public preferment. But he was wont to say that if he could get up to the highest place in the city, he would lift up his voice and make this proclamation: "What mean you, fellow citizens, that you thus turn every stone to scrape wealth together, and take so little care of your children, to whom, one day, you must relinquish it all?" (Plutarch: On training of children.) That is the call from an educator, and no politician! As for Jesus, he could have become a king of the Jews, if he had wanted to. What did he seek? The uplift of his people! Both gave their thoughts, hearts and energies to the uplift of their fellowmen. Their lives were missions of charity; serene, amiable and unaffected. Alkibiades said of Socrates: "We shall not look upon his like again." The same may well be said about Jesus. Both were heralds of conquest, but not conquerors. Their conquests were not of space and time.

(11) Both wandered about, but they were not tramps. There was system about them. Jesu wanderings were regular travels up and down Palestine; they were evangelistic trips. Socrates went systematically to the public places where he would be sure to find the youth of Athens, the ones he arduously sought that he might create a new mind and a new race in Athens. Both lacked the trait of domesticity, but they are hardly to blame, because their work was public. Socrates, if either is blamed, is more chargeable with neglect of his house than Jesus, because he was married: not happily, however. If the proverb be true, one does not wonder that he shunned Xantippe. Poor man! The oracle had told him whether he should take a wife or not, he would repent it. Another saying was: "He sought truth, and found—a woman!"

Machine made manners and movements are not productive of spiritual work, but a vagabond is still worse. Life in general, and, nature everywhere, work according to law and order. Teachers and those on the Path must obey Nature's methods. Both Jesus and Socrates did that. Their wanderings were heart beats of love, and not revolutionary outbreaks or sport or vagrancy. The point of view for both is not so much their native lands of Greece and Palestine. They were in their thoughts and ideas citizens of the world, no matter

how Greek or Palestinian their modes of language. They were wanderers in the Universe, rather than on the earth. Socrates claimed to be a citizen of the world and Jesus certainly had no abiding place he could call his own, not even a stone to rest his head on, or a hole like the foxes. Their very destitution is their glory! All saints and saviors were homeless, "melancholy strangers on a dark earth."

(12) The cast of both minds was eminently educational. Both aimed at drawing out the mind of the listener and to enrich it, not so much with external facts as with knowledge of itself and its inherent call to perform certain work. Both teachers had a penetrating mind and a wonderful ability to seize the important point, and to do so at the right moment. Jesus aimed at the religious side of life; Socrates spoke to the man of the commonwealth about his duties to Man. Over both rested the spirit of noblest aim and highest endeavor. Both were friends and companions of their disciples, and taught as much by example and personal presence as by oral methods. Their method of instructing by personal presence has as yet been but poorly understood and little practiced, although it must be declared to be the only true one, when we wish to instruct in religion and the principles of spiritual life. All "Inner Life" men use it.

Both placed happiness in virtue. Here is a characteristic saying of Socrates' (Plutarch: Education of children). Gorgias asked him what he thought of the King of Persia, whether he was or was not happy because he had been successful. Socrates answered that he did not know, because he did not know whether or not the king had virtue and learning. "Human felicity," said he, "consists in those endowments, and not in those which are subject to fortune." As for Jesus, we need be only reminded of his many sayings about selling all things and then seeking the kingdom of God.

At this point I may well speak of tempers and the necessity for their control. Socrates, Plutarch reports (concerning the cure of anger) had the habit, when he perceived any fierceness of spirit to rise within him towards any of his friends, to set himself like a promontory rock to break the waves. He would then speak with a low voice, bear a smiling countenance, and look with a more gentle eye. Thus, by bending the other way and moving contrary to the passion, he kept himself from falling or being worsted. As for Jesus, I do not remember

that any moment is recorded in which he lost his temper. My point is, not that these two men were without temper, but that they did not forget their karmic weakness.

(13) Socrates was not without erudition. He knew the most eminent poets of his day, such as Sophocles, Aristophanes, and Euripides was his pupil and friend. Other pupils were Xenophon, Plato, Euclid, Phaedo, Antisthenes and Aristippus. He knew enough of the essays and orations of the Sophists to refute them and to despise them. The arts and crafts of his day he knew from daily visits to all sorts of workshops. He kept company with eminent women, such as Diotama, Aspasia and Theombroto; and Plutarch (essay on "Inquisitiveness") tells us that Socrates avoided the pleasures of the ear and eye because they are apt to entice men and for that reason he did not see his female friends too often. He had been a soldier in three campaigns and had a good reputation for skill and bravery.

Jesus certainly knew the ancient literature of his country, especially the prophets. He, too, knew the arts and crafts of his day. The gospels furnish abundant evidence to both facts, and much of the charm of his life lies in his familiar intercourse with people of lowly station. His relationship to women is understood at once when I mention the names of Mary and Martha and "the other women." He and these women and their brothers lived in delightful communistic intercourse and in an atmosphere of romance and spiritual flight. Here, then, is again a striking similarity. The life of these men throw light upon their character and work, and mutually illuminate one another; a semitic genius the one; a Greek the other. They might well keep company together and climb the ladder of life as an example for one another and for all others.

(14) The same kind of limitation of mind as regards art was a characteristic of both Socrates and Jesus. Socrates rarely uses an art object as an illustration and yet he was surrounded by art everywhere. Athens was literally filled with statuary and architecture and he himself had worked upon some of it, and so had his father. But though he cared little or nothing for art, he was not without the sense of beauty. On the contrary, he had the spiritual conception of it in contradistinction to sensual beauty or beauty in art. Beauty to him was something of the "Inner Man," and nothing was beautiful

except it answered to its end and was useful for the furtherance of spirituality. Measure and symmetry have nothing to do with Socrates' idea of the beautiful. It is related to the Good and the True, rather than to form and proportion. For that reason Socrates could visit the theatre when tragedies were played, especially those of Euripides. In the Phaedrus of Plato Socrates utters the following prayer: "O gracious Pan! and ye other gods who preside over this place! grant that I may be beautiful within; and that those external things which I have may be such as may best agree with a right internal disposition of mine; and that I may account him rich, who is wise and just." This prayer certainly proves the point of internal beauty.

Jesus was certainly no artist, nor a teacher in aesthetics, but his frequent use of nature symbols clearly indicates his love of nature, and that love always means joy in the beautiful. In my essay on "the consciousness of Jesus," I have described Jesus in his nature-life and, as to details, I refer to that.

(15) Aristophanes ridiculed Socrates because of his enthusiasm and because he tackled everybody "in season and out of season" and anywhere, and started in to catechize them on their knowledge and to show them their ignorance. Socrates was garrulous beyond measure and an interminable disputant.

While Jesus was not ridiculed by his fellowmen, as far as we know, at any rate not by anybody like Aristophanes, he was hated in many places because he, too, tackled all pompous and self-created authorities and showed them their ignorance of the true law and their violation of conscience. I know of no record showing him in "the manners of the world" or tempering in speech when the call was for decisive expressions.

(16) And finally, the end of the two men is also similar. Both were falsely accused and condemned to death, and both died as martyrs. Socrates was directly charged with introducing new gods. That in itself was no religious offence as it might seem. On the contrary, it was a political crime. Wherever the Greek cities had laws forbidding the introduction of "new gods," these laws were enacted for fear that the delicate political equilibrium of the Hellenic city-constitution should be shaken and the city-religion upset. In the case of Jesus the argument was not so open, but the purpose of his condemnation was practically the same. The Jewish city and com-

munity administration feared innovations that might prove disastrous politically. And from the blood of both sprang a curse upon their accusers and betrayers, but also a deep and profound river of the power of the Inner Life. There was a singular fatality about the death of these two men. Both could easily have made their escape. Socrates needed only to plead his case or let his friends plead it and he would have been set free, but as I have stated, he said that his daemon forbid him to make a defence. Jesus could have escaped from the garden of Gethsemene and fled into the desert. There was really nothing to hinder him and he knew they were coming to arrest him. Having escaped he had the desert for an asylum and an open door to any place he cared to go. But more than once Jesus stated that it was his mission to die.

Who can satisfactorily explain why they both sought death? Nobody! Mystery plays such an important part in it that we cannot unravel it. Both died with fortitude, and like heroes sacrificed themselves that others might have life. Socrates, as it has been claimed, said to his judges: "Anytus and Meletus may kill me, but they cannot hurt me." How true! And Jesus' words of the cross were really defiance. On the subject of immortality it is difficult to determine what Socrates believed. Certain it is that he did not dwell upon the hope of immortality as a motive for piety and virtue. The Memorabilia makes that clear. We may, however, believe that Socrates was the father of the following two statements. In the Memorabilia it is said that the soul of man participates in the divine, and, in the Cyropaedia Xenophon makes the dying Cyrus say that man's Nous or Reason survives the moment of dissolution, and when freed from the body attains to a measure of intelligence far greater than during its stay in the body. The Platonic Socrates in the Apology says that the leading feature of immortality is the positive presence of good. The Apology further holds that death must either be annihilation or another form of life. Out of these elements we have to construct our theory about what Socrates believed on immortality. Around the name of Socrates, history has placed garlands of reverence and the colors of life and they are ever fresh. The name of Jesus has been darkened by much idolatry and his true fame lost. But the lights on the false altars are now burning dimly and many desert them.

In place of the false glory, a true understanding is erecting schools of spirit and truth.

All the best there is in Greek philosophy originated with Socrates' immediate disciples, Xenophon, Plato, Phaedo, Euclid, Antisthenes and Aristippus. Epicurus' morals came direct from the master. And all that is valuable in Greek and Roman philosophy as well as in medieval and modern philosophy came from Socrates. As for Jesus, I need not state that from him came the form of Western religion and large parts of the culture and civilization of the West. One might almost say that Socrates and Jesus are the fathers of the Occident.

(17) No one can read Xenophon's Memorabilia or Plato's Apology without being roused to admiration of that extraordinary man Socrates, of whom they speak. The character displayed is so uncommon that a sceptical mind feels inclined to call the accounts a fable and to speak of overdrawn lines and exaggerated colors. Others will wonder and begin to ask themselves if there really is any difference between incarnated gods and such a man, for whom it is not claimed that he was a god, nor even of divine origin or a moral model revealed from heaven.

As for Jesus—I do not write as a preacher, but as an essayist. Hence I cannot deliver any eulogy on Jesus, and he hardly needs it.

(18) Socrates' greatness is well seen in comparison with the sophists of his day, just as Jesu character comes out in his conflict with Scribes and Pharisees. The sophists were pseudo philosophers and shallow minds, living not for truth's sake but for profit. They gave lessons, but only for a price, and that which they sold was truly "sophistry," words, clamor and doctrines tending to create false self-knowledge and false self-assertion. At heart they were as false as those we now proverbially call pharisees, and they were the ones who caused Socrates' trial and condemnation. In that, too, they closely resembled Jesu persecutors and accusers. The Sophists played to the gallery. Whenever they could find an opportunity to amuse the crowd by novelties of riddles, they did so. The pharisees kept themselves before the people by standing on street corners and market places in simulated state of devotion. Sophists and pharisees are the satans and the devils in

the community. Socrates partly ignored them; Jesus attacked them; and both suffered for truth's sake.

(19) And now I want to bring these two men together under one point of view. It is easily done. They are both tremendously in earnest about the ideal; and both are workers for it, and that in the most direct way. In work, therefore, these two men meet. In the work of the mysteries. In the work of showing men that their lives are of no value to themselves or others, if they pay no attention to the mystic factors that constantly seek to awaken them and bring them to self-realization.

And on that point I want you to meet them and learn from them. I do not want to urge an acceptance of their doctrines so much, as to have you follow them in their attitude of mind and heart. And that, too, is easy because both are alike in attitude. Their attitude was always lightward, heavenward, godward. Socrates, perhaps, erred in being too rationalistic; and Jesus was, perhaps, too emotional. The first error leads to barrenness and the second loses power. Both Jesus and Socrates were one in will, a middle way of communion between the soul and the eternal. It is principally the right will that our own century needs, and each of us individually. By right will I understand that obedience which follows upon spiritual knowledge and which itself is spiritual knowledge, because it is an expression of the universal, the cosmic will.

The fifteenth century attended to its task, the renaissance of art; the sixteenth century was occupied with the reformation of religion; the seventeenth century discovered science, democracy and the will of the people; the nineteenth has continued the work of these past centuries and its peculiarity seems to me to be, its rediscovery of the East and the study of Eastern Wisdom. The twentieth century is ours. What task or tasks have we? Among others we certainly have the social problem before us. Call it the organization of the perfect commonwealth, or a universal brotherhood, or the establishment of the kingdom; it does not matter what terms you choose. In past essays I have talked about the temple of the Free-Man, and pointed to Freedom as a suitable term for the mental, moral and spiritual condition coming in this century. But my term is no law for you. What we do want is social organization, and evidently that must and can only rest upon Will.

The two forms of will represented by Socrates and Jesus must necessarily come to play an important part in the solution of this problem.

The Orient cannot furnish us with any pattern for our work. The pattern lies in our own will. The wisdom of the Orient leading up to the use of that will is epitomized in Jesus and Socrates. I, therefore, urge these two upon your earnest consideration; not their doctrines, as I said, but their attitude to the ideal. That attitude modern scholars call the moral law and they find it vigorously working in what they call conscience, and they agree that that law is the root of all existence. Will you not learn from these two teachers? Will you not do something?

(20) I will now point out some differences between Socrates and the Christ. The emphasis is not now on Jesus, as before, but on the Christ.

It cannot be claimed for Socrates that he is an eminent example of self-sacrifice. He certainly lived for others when he roused them to self-understanding and thereby to self-realization, especially in knowledge, but it cannot be said about him with that peculiar meaning with which it can be said about the Christ, "if any man be in Christ he is a new creature." You cannot say "if any man be in Socrates, he is a new creature," simply because in Socrates there was not that renunciation which establishes a new plane of life. Socrates was a genius, but the Christ is a life principle.

(21) Again, comparing Socrates to the Christ, not to the man Jesus, the difference may also be stated by saying that Socrates' personality was not bound up with his work. The work he did was not dependent upon his own person any more than any other teacher's work is related to the teacher's person. But for the Christ it is claimed that he and his personality are one, and that he was not merely a teacher but a type of life, and that his teaching effected its aim by being personally presented. Socrates did not point to himself as an example for the conduct of life. But Jesus in his office as Christ commanded his disciples to acknowledge him alone as Lord. Socrates urged logical thinking, but Jesus gave example upon what it is to be.

(22) Another difference can be seen when I again ask you to think of what I said before; that Socrates set himself to teach men how to analyze their minds and how to dis-

charge elementary duties, but Jesus undertook to serve at a table where is served "the bread which cometh down from Heaven, that a man may eat thereof, and not die." What a profound distinction in the two services! Socrates' teaching was certainly most useful and it made smart Athenians and brilliant Greek wits. Jesu service was an offer of the ageless life to any man who wished it.

(23) Then, again, there is a distinction to be made between the two men, but the difference is by no means so sharp as it has come to be presented. Jesus has come to be the author of the church's declaration that Christianity is the negation of the world. To make Jesus responsible for that doctrine is unfair. In the first place, this doctrine cannot legitimately be deducted from Jesu declaration that we must be regenerated and forsake "this" world. True enough that we cannot see the kingdom of God unless we be regenerated, but that does not imply negation of the world. If it did, the doctrine would be an absurdity. To forsake means to give up all irrationality and immorality, but does not imply a negation of the world, but of "this" world.

The distinction, then, to be made is not this, that Jesus demands a negation and Socrates an affirmation of the world. The distinction is different. As little as Jesus preached a life that meant weakness or world-weariness or asceticism, so little did Socrates want us to recognize the actual world with all its compromises, half-truths and lack of sincerity. By affirmation he meant a life of activity, a forcing of issues, a determined demand that all immaturity shall obey and all crookedness shall be destroyed. In Socrates there is more of the karma yoga. In Jesus there is more of the bhakti and jnani yoga. That is the distinction to be made.

(24) This leads to another distinction which may best be expressed in philosophical terms. Socrates may well be called an immanent idealist and Jesus a transcendental idealist. To a man who, like Socrates, can best understand the deity as an immanent power, life presents itself as something inner and something outer, something invisible and something visible. And the inner, the visible, comes to be the supreme and the real bearer and representative of existence. Such a man finds his ideal to be cooperation with this inner and invisible something that the outer may be transmuted and lifted into the

higher. The arts and the sciences are his means of operation. Socrates was such an immanent idealist.

But Jesus was a transcendental idealist. His ideal was something beyond this sphere, not merely something invisible or intangible. His ideal was his Father, whom he thought of as a living personality, who was the creator, not merely the generator, of this world. Philosophically, the system that expresses itself similarly is called theism; and the other system, that of Socrates, is often called a-theism. The term atheism is harmless and simply means that he who holds that view does not believe in a god after the fashion of the theist, but it does not mean that he has no god at all. That implication is a slander and the church is the guilty party. The distinction I want to point out is this, that philosophically expressed, Jesus believed in a personal god; Socrates did not, but thought of God under an impersonal form.

(25) Finally, there is the distinction to be made that the one is claimed as Son of God, and the other is counted as mere man. That point cannot be discussed. It involves thoughts and ideas, which are outside of reason.

In the nature of the subject, this essay has hitherto been merely an exposition and more or less impersonal. Of course, any discourse that tends to explain the similarity and dissimilarity of Jesus and Socrates will have some interest for all readers, whether they care specially or not for either of the two, but the real interest in Jesus and Socrates arises only in thoes who live personally, who live a real soul-life, who have lived with and thought about the soul problems these two men dealt with. I dare say that no one understands Jesus or Socrates unless he has found his own soul. The real problem of interest in the discussion about Socrates and Jesus is psychological. It lies in a comparison between our own character of these two men. And that comparison cannot begin till we have a character or soul, or unless we are to some extent awake to the mysteries of life which surround us.

I shall not put the question directly and ask: "Have you found your soul?" But I will put such questions to you which I imagine that Jesus and Socrates were wont to ask those that came to them for light on the Path. They would talk somewhat like this:

"You hold certain opinions! Very well! Opinions are not worth anything! Have you any ideas? That is the main

point in the life of the mind and heart. Ideas that are absolute facts, and they are born in agony and bred in trials and severe tests! Ideas that stand for cosmic facts on which you rest and which are a foundation that cannot be shaken?" Have you such ideas? Are they Socratic or Christian? "Have you a will? Not merely volitions—they are hindrances! Not merely stubbornness—asses have that, too! But a will? That is to say; is the bend of your individuality in harmony with the cosmic laws? And have you tested that will? Have you lived on it? Has it lifted you out of the ocean of misery and stamped itself as human dignity on your consciousness?" Is that will Socratic or Christian? "Have you forcefully realized what problems you confronted in your last incarnation and how they now in this incarnation present themselves? Are you working out any problems or have you run away from them?" What is the character of those problems? Socratic or Christian? "Have you ever shed tears of agony or sweat the blood of sorrow over mistakes and sins?" Who came to you in your agony? Socrates or Christ? "How many nights have you lost sleep by pondering upon the great questions of life, such as 'Who am I'? 'What will I'?" Do you partake of Socrates or Christ. "Did ever those in your immediate surroundings perceive you distracted and so absorbed in thought that they began to fear for your reason? If so, did you come out of those overwhelming possessions as a renewed man? Have you ever consciously and deliberately set about to transform your nature on some one point in it, and come out victoriously?" Either Socratic or Christian? "Can you say in truth that you are now what you are because you consciously and deliberately have made yourself so, or, are you merely as you are as a result of circumstances? Have you found yourself?"

Questions of that kind Socrates and Jesus must have asked their followers, and, those who could answer satisfactorily became disciples.

The answers you give yourself to such questions will tell you if you are a disciple or merely a camp follower.

MYSTICISM AND ITS VOTARIES.

By Dr. W. Williams.

THE existence of Mystics and Mysticism in all ages since the appearance of humanity on the plane of earth life needs no proof or demonstration, as it is universally admitted and acknowledged by philosophical students whose researches and investigations into the history of Religion and the great influence that Mysticism has exerted and wielded in the ethical and spiritual development of mankind clearly show the evidence of the operation of a divine principle in each individual human soul, that has been and still is engaged in manifesting itself in the evolution of higher forms and grades of civilization, of loftier and truer thoughts and ideas of himself and man's ultimate destiny, that is, union with the Divine, the world's desire throughout all ages.

The history of human progression is a confirmation of this important fact which has been symbolized in myths and geometrical and other forms of expression, the meaning of which, though now greatly dim and obscure to the many, is however understood and appreciated by those enlightened souls who, divesting themselves of the conventional systems and dogmas of religion and creeds of theology, and daring to go forth to the exploration of the vast and extensive domain of the unknown and unseen, have, Columbus-like, discovered a spacious and boundless continent teeming with life and beauty lying beyond the boundary of ordinary human cognition and observation, an Eldorado whose existence has been unknown and unsuspected, save to those earnest and enterprising spiritual navigators and pioneers, the mystics, whose narratives and relations of their experiences and the accounts of what they have witnessed and learned have in many instances been reprobated and ridiculed as the fatuous illusions and visions of belated and self-deceived enthusiasts. This erroneous judgment on mystics and mysticism in general, resulting from the universal ignorance concerning the continuity of life and the existence of succeeding and ascending planes of

existence, and being in intimate relationship with our own terrestrial world and sphere, excite no feeling of surprise or of prejudice in the mind of the student of mysticism, who has learned from his reflections and contemplations of the past history of mankind that the *vox populi* is not invariably the *vox Dei,* but rather the expression of ignorance most profound and superstition, bigoted and gross. Truth is eternal and unchangeable, and the knowledge of it progressive. From the mistakes, the errors and misjudgments of the past, man acquires wisdom that endows him with the power of learning and discerning his true position in the universe; that he stands between two worlds, the visible and unseen, and subject alike to their influences that in their ultimate effects result either in retrogression and degradation, or purification, in moral and spiritual life.

From prolonged and enlightened and comprehensive study of the secret and hidden forces operating in the hearts and minds of all nations throughout the world, and the silent and gradual revolution of thought and loftier ideas now beginning to permeate and ramify through all classes of society, we may discern the near advent of great and fundamental changes in the general status and conditions of national life and of humanity. Though the cycle of mercury has already closed, distinguished as it proved itself by the rapid and wondrous advance in all departments of literature, art, philosophy and science, and that of mars has now dawned, which in its course will doubtless give rise and spread to militarism eventuating in wars and the slaughter of myriads of human beings, yet at its close it will be found that "Right not Might" will prove victorious over the forces of evil and injustice, despite kaisers, czars, emperors and monarchs. They ignore the good law and are recreant to the teachings and principles inculcated by the great founder of Christianity—whom they all profess to reverence, serve and worship as their lord and master. They may vainly and foolishly imagine that the Deity is on the side of big battalions or on board of huge dreadnaughts and invincibles, forgetting also that the world is not their world, that it, with all things therein, belongeth to the Divine, who dwelleth not in temples made with hands, neither is worshipped with men's hands—as though he needed anything. He giveth to all life and breath and all things and hath made of

one blood all nations of men to dwell on the face of the earth, that they should seek after the Divine if haply they might feel after and find him, though he be not far from everyone of us; for in him we live and move and have our being, and therefore in very truth are we his offspring, and he it is that hath made us. This great cardinal truth it is that is secretly and silently leavening humanity and will become generally accepted and usher in a new era of true brotherhood. Then will the kingdom of heaven be no longer regarded as existing in some distant region of the universe but will be found in the recess of every human soul, latent in the heart of every individual, waiting only for recognition of its bright epiphany to distinguish us as true offspring of Divine origin, children of light, born not of blood nor the will of the flesh nor of the will of man, but of God.

In the world of thought and literature, the law of cyclic changes operates as well as in the physical, and, in the words of The Preacher: "The thing that hath been, it is that which shall be." And so will it come to pass when selfishness withers and ignorance dwindles and diminishes in power and influence over the popular mind, giving place to clearer ideas and earnest longings and desires for the acquisition of knowledge respecting the Higher Self and the science of spiritual life. Then will the names and writings of the despised and rejected mystics of the past be called forth out of the oblivion in which, as in a tomb, they have lain neglected and so long forgotten. Then will search be made after their works, in which will be found gems of truth most clear and beautiful, as also stores of information most interesting to earth's pilgrims who, as emigrants preparing to go to some foreign land, will be glad during their passage through earth life to acquaint themselves with the states and conditions prevailing in the silent and unknown land, whither they are wending their ofttimes rough and rugged way.

THE BRAIN AND SUBCONSCIOUS CEREBRATION

By Alexander Wilder, M. D.

WHAT of the brain, its scientific history and its specific functions? We are really in a microcosm here, a little world. The "visions of the head," as the Hebrew prophet termed them, are creations so innumerable, so various and wonderful, as to warrant the conviction that only a divinity could originate them and give them form. Thought is an infinite capacity of knowing and possessing in a universe that only gods can occupy. The organism by which it is performed is more than any other in the economy, because of its relations and functions. It is the last part of the nervous structure formed. This indicates its distinct contrast from the solar or semilunar ganglion, which is the first. It long remains pulpy and incomplete; and, even when the infant is born, it is very imperfect.

At the beginning of evolution, three cells or vesicles are formed, the posterior of which develops into the medulla oblongata and cerebellum, the middle one into the corpora quadrigemina, and the anterior one into the optic thalami and corpora striata beneath and the hemispheres of the brain above. These hemispheres are first joined by the rudimentary fornix in front and the corpus fimbriatum and hippocampus major behind. As they increase in size, they grow backward, so as to overlap the optic thalami, the corpora quadrigemina and the cerebellum. The great transverse commissure, the corpus collosum, appears about the end of the third month of foetal life. About a month later the indistinct trace of convolutions is perceptible. Not till about the end of the seventh month do they enter upon the course of rapid development.

In the order of evolution, from lower to higher, we find in the amphioxus a spinal cord, medulla oblongata, and the representative structures of sensory ganglia. In fishes, there are four ganglia or pairs of ganglia, which represent the cerebellum, corpora quadrigemina, cerebrum and olfactive ganglia. Thus in them sight, smell and coördination of motion are provided. In reptiles the order is the same, but the hemispheres of the brain are larger. In birds, the hemis-

pheres cover the olfactive ganglia in front and the optic behind; just about the same as they do in a foetus of the third month. The marsupials of Australia exhibit about a similar development. In these cases, however, only the frontal lobe has been developed. During the fourth and fifth months of gestation, the middle lobes of the brain are developed from the posterior side of the frontal lobes, in an upward and backward direction, and at a later period the posterior lobes are produced from the posterior side of these. Only the higher carnivora and the quadrumena attain this distinction.

As both the cerebrum and cerebellum proceed and are ulterior outgrowths of the spinal cord, that cord being able to perform its own functions independent of them, it is most natural and convenient to consider their structures as arising out from its structure, and their functions as relating to its functions.

We have accordingly treated the cerebellum as being chiefly a continuation and development of the restiform bodies, with the addition of the arciform fibers from the anterior pyramids. They extend from the medulla to the corpus dentatum or ganglion at the core of the cerebellum.

The cerebrum is in an analogous manner the continuation of the anterior and posterior pyramids of the medulla, the crura proceeding from these bodies and receiving fibers from the olivary bodies. The nerves of the head and face, as well as the pneumogastric and spinal-accessory nerves, are given off from the crura, as has been stated. The two crura extend from the medulla, one strand of them proceeding to the corpora striata and the other to the optic thalami. Still beyond these ganglia we come to the brain itself. With this structure we now propose to deal, trying to set forth intelligibly what is known, and to suggest what may be the functions of the parts that are less understood.

It is well to remark that the structure of the brain is far better understood than its functions. This is partly due to the fact that physiology is a younger science than anatomy, and partly to the abstruser reason that the mind acting through the brain has been the occasion of a great variety of opinions in regard to the office of the corporeal structure and its relations to the spiritual entity of which it is the medium. We shall have reason and opportunity to notice some of these opinions.

Dr. Carpenter has worked hard to indicate to us the relative functions of the nervous structure of the cerebro-spinal axis; that the ganglia at the base of the brain constitute the true sensorium and an isolated apparatus to which are superadded the cerebral hemispheres. These he regards as essentially distinct—a position which appears to be fully sustained by the fact that the ganglia of the sensorium, though in a manner continuous with the gray matter of the spinal cord, have no communication except by the white fibers or nerve tubes with the ganglionic matter of the brain.

Any impression received upon the optic thalamus, whether coming through the sensory ganglia or in some other manner, is transmitted by the fibers which connect it with the convolutions to the hemispheres; and, in return, the influence which is to produce motion descends along the fibers from the convolutions to the corpora striata and so onward.

Dr. Draper expresses it concisely in his way of representing the nervous structure as a kind of machinery. The spinal cord alone, he says, is a longitudinal series of automatic arcs; on the addition of the thalamus and striatum it becomes a compound registering arc, the cerebral hemispheres, finally annexed to it, constituting an influential arc.

In plainer English: with the spinal cord alone, we may continue to exist and perform all spontaneous or instinctive acts. The amphioxus does this. With the compound ganglia, the optic thalami and corpora striata added, we register the impressions received; in other words, we enter them for future use. The brain being superadded, the impressions are conveyed thither, or at least, speaking more properly, are there distinctly recognized as conscious and are reasoned upon and decisions made, the result of which is a purpose which the efferent waves and corpora striata receive as influence and transmit to the motor or muscular system.

Dr. Draper suggests accordingly this curious metaphysic. "In a simple arc an impression is at once connected into motion and leaves behind it no traces; its expenditure is instantaneous and complete. In a registering arc, a part of the impression is stored up or remains—nay, even the whole of it may be so received and retained. It is not to be overlooked that as soon as this effect occurs the evidences of sensation arise; and, since sensation necessarily implies the existence of ideas,

ideas themselves are doubtless dependent on this partial retention or registry of impressions."

This expression will excuse a moment of diversion. We may not suppose that the sensation creates ideas. It implies that they exist, Professor Draper continuously remarks. If they exist, it must be that they exist prior to the sensation, in some latent or dormant condition, and that the sensation serves to arouse them and bring them out into our conscious everyday life. I cannot, therefore, accept the learned Professor's inference that ideas are dependent on this partial retention or registry of impressions. They are only dependent in this way for an agency to bring them out, but not for existence.

It is agreed by physiologists that the cerebral hemispheres constitute the instrument by which the mind exerts its influences on the body. Any serious injury inflicted upon them is attended with a total loss of intellectual power; any malformation or lesion by disease is attended by a deterioration below the common mental standard; any unusual development is accompanied by correspondingly increased powers of intellection—and this not only as regards animals of different persons when connected with one another. It is the rule and probably the law that those who distinguish themselves for mental attainments or intellectual vigor are marked by the unusual development of the hemispheres of the brain. While, however, declaring this, let us be carefully understood that we consider the brain as being substantially an instrument and not a producing cause of mind. The imperfections in it may produce inferiority, but that inferiority is in the manifestation of mental faculties, not in the intellectual principle itself. The mode of action being by an instrument, the action becomes imperfect if that instrument is or becomes imperfect. It is like a workman who may be thoroughly expert at his work, but, having his tools broken, out of order, or the like, he turns off unsatisfactory work. The fault is not with the man but with the tools. It is not necessary to say that the tools do not make the artisan; that he is skilful or unskilful, as the tools are in good or bad condition. Nor would we trust a known burglar, though his were the best of tools. We may be as rational, as candid and as philosophical in treating of the mind and brain. With a good brain the mind will operate satisfactorily, but it withdraws from a diseased brain and does not fully occupy an imperfect brain. Much of our mind is not in our

brain at all, except potentially. It is in the great world of intellect about and beyond us.

The chief functions of the brain and other structures have been reviewed: In turn we have examined the spinal cord, the medulla oblongata, the sensorium and cerebellum, compound ganglia and cerebrum. Till we arrive at the latter organ, all action appears to be automatic. When the higher nervous organism in any animal is injured, the other is disturbed, though it has not been touched, when an animal having only the lower nervous structure would have full power. The functions of the medulla are purely automatic or mechanical, having no dependence on volition, intelligence or any other of the higher mental processes. The sensorium, including the pons varolii, appears to be in close relation to the affections and emotions, as fear, terror, pleasure. Laughing and crying and other acts which are not dictated by volition or reflection come within the same field. A frog with the brain removed, but these parts still intact, will croak and exhibit sensations of pain and pleasure. The cerebellum is the organ of equilibration and coördination of motion, and its removal gives an animal the appearance of being drunk. Perhaps its anaesthesia from alcohol will occasionally cause human beings to exhibit a similar appearance.

The central ganglia, as Solly calls them, the registering arc of Draper, have the power to render various movements which were first set agoing by consciousness and volition, practically mechanical and automatic. What we have learned to do, by conscious effort, we now perform with little or no consciousness. We walk, we keep our bodies in movement or position, not thinking what we do. Somnambulism may be performed in such conditions. We awake at usual hours, however short a time we may have been asleep. We are reminded of the usual dinner hour, not so much by appetite as by habit. This habit, Pythagoras tells us, is a second nature, another birth of us. A man much in the habit of writing has little or no idea of the letters as his pen goes over the paper. It is unconscious or nearly so; else he would drop his ideas in fatigue, write little and that not very heavily freighted with thinking. A person will read aloud and not be aware of what he is reading. Clergymen often read prayers and intone them with great acceptableness, when their thoughts are elsewhere, even at the ends of the earth. Musicians will perform

pieces exquisitely but think of something else. A man familiar with the city will thread its mazes with great accuracy, when the unpractised countryman will stumble, be run against, and find himself awry in innumerable ways.

We have now another enquiry to make in relation to the various operations and phenomena entitled by several authors: *Unconscious Cerebration.* Whether we have not just been describing it is to be considered. Miss Francis Power Cobbe of England seems to have accepted the term and its various definitions without question. I remember a paper of hers which appeared in Macmillan's Magazine in 1870, which gave a very graceful illustration of the matter. I will quote some extracts:

"It is an everyday occurrence to most of us to forget a particular word, or a line of poetry, and to remember it some hours later when we have ceased consciously to seek for it. We try, perhaps anxiously, at first to recover it, well aware that it lies somewhere hidden in our memory, but unable to seize it. As the saying is, we 'ransack our brains for it,' but, failing to find it, we at last turn our attention to other matters. By and by, when, so far as consciousness goes, our whole minds are absorbed in a different topic, we exclaim: 'Eureka!' The word or verse is so and so.' So familiar is this phenomena that we are accustomed in similar straits to say: 'Never mind; I shall think of the missing word by and by, when I am attending to something else'; and we deliberately turn away, not intending finally to abandon the pursuit but precisely as if we were possessed of an obedient secretary or librarian, whom we could order to hunt up a missing document, or turn out a word in a dictionary, while we amuse ourselves with something else. The more this very common phenomenon is studied the more I think the observer of his own mental processes will be obliged to concede that, so far as his own conscious self is concerned, the research is made absolutely without him. He has neither pain nor pleasure, nor sense of labor in the task, any more than if it were performed by somebody else; and his conscious self is all the time suffering, enjoying, or laboring on totally different grounds.

"Another and more important phase of unconscious cerebration is that wherein we find our mental work of any kind (a calculation, an essay, a tale, a composition of music, painting or sculpture) arrange itself in order during an interval of

sleep or wakefulness, during which we had not consciously thought of it at all. Probably no one has ever written on a subject a little complicated, or otherwise endeavored to think out a mater any way obscure, without perceiving next day that the thing has somehow taken a new form in his mind since he laid down his pen or his pencil after his first effort. It is as if a 'Fairy Order' had come in the night and unravelled the tangled skeins of thought and laid them all neatly out upon his table. I have said that this work is done for us either asleep or awake; but it seems to be accomplished most perfectly in the former state, when our unconsciousness of it is most complete. I am not now referring to the facts of somnambulism but of the regular 'setting to rights' which happens normally to the healthiest brains, and with as much regularity as the chairs and tables are put in their places before the family comes down to breakfast.

"The laws which govern dreams are still half explained, but the most obvious of them singularly illustrate the nature of the processes of the unconscious brain work which causes them. Much of the labor of our minds, conscious and unconscious, consists in transmuting sentiments into ideas. It is not in this little essay that the subject can be developed in its various branches: the ordinary passions of life, the religious and moral sentiments and, lastly, insanity, wherein the false sentiment usually creates the intellectual delusion. Our conscious brains are forever at work of the kind 'giving to airy nothing a local habitation and a name.' Our unconscious brains, accordingly, after their wont, proceed on the same track during sleep. Our sentiments of love, hate, fear, anxiety, are each one of them the fertile source of whole series of illustrative dreams. Our bodily sensations of heat, cold, hunger and suffocation supply another series, often full of the quaintest suggestions.

"Again, the small share occupied by the moral law in the dream-world is a significant fact. So far as I have been able to learn, it is the rarest thing possible for any check of conscience to be felt in a dream, even by persons whose waking hours are profoundly imbued with moral feeling. We commit in dreams acts for which we should weep tears of blood were they real, and yet never feel the slightest remorse. On the most trifling provocation we cram an offending urchin into a lion's cage (if we happen to have recently visited the

Zoological Gardens), or we set fire to a house merely to warm ourselves with the blaze, and all the time feel no pang of compunction. The familiar check of waking hours: 'I must not do it, because it would be unjust or unkind,' never seems to arrest us in the satisfaction of any whim which may blow about our wayward fancies in sleep. Nay, I think that, if ever we do feel a sentiment like repentance in dreams, it is not the legitimate sequel to the crime we have previously imagined, but a wave of feeling rolled on from the real sentiment, experienced in former hours of consciousness. Our dream-selves, like the Undines of German Folk-lore, have no soul, no responsibility and no hereafter.

"But, if moral repentance rarely or never follows the imaginary transgressions of dreams, another sense, the Saxon sense of dissatisfaction in unfinished work, is not only often present, but sometimes extremely harassing. The late eminent physician, Professor John Thomson of Edinburgh, quitted his father's cottage in early manhood, leaving half woven a web of cloth on which he had been engaged as a weaver's apprentice. Half a century afterward the then wealthy and celebrated gentleman found his slumbers disturbed by the apparition of his old loom and the sense of the imperative duty of finishing the never-completed web.

"From sounds to sight the transition is obvious. An apparition is to the optical sense what such a voice as we have spoken of above is to the hearing. At a certain point of intensity the latent idea in the unsconscious brain reveals itself and produces an impression on the sensory, sometimes affecting one sense, sometimes another, sometimes perhaps two senses at a time."

Miss Cobbe gives several examples which we have not time now to consider. I will remark that to dismiss them under the designation which is given appears to me to be a superficial, timorous method of dodging the issue. To some degree, the theory of Professor Draper which we have given, that the compound ganglia, the optic thalami and corpora striata receive and retain all impressions made by the senses, will explain the matter. But will Miss Cobbe call this organ an unconscious brain? Or does she mean something else?

"It will be observed," she remarks, "that all the phenomena of unconscious cerebration now indicated belong to different orders as related to the conscious self. In one order, that

of delirium, somnambulism and anaesthesia, the conscious self has no appreciable concern whatever. The action of the brain has not been originated or controlled by the will; there is no sense of it either painful or pleasurable while it proceeds, and no memory of it when it is over.

"In the second order, that of rediscovered words, and waking at a given hour, the conscious self has so far a concern that it originally set the task to the brain. This done, it remains in entire ignorance of how the brain performs it, nor does memory afterward retain the faintest trace of the labors, however arduous, of world-seeking and time-marking.

"Lastly, in the third class, that of natural dreams, the share of the conscious self is the reverse of that which it takes in the case of word-seeking and time-marking. In dreams we do not and cannot with our utmost effort direct our unconscious brains into the trains of thought and fancy wherein we desire them to go. Obedient as they are in the former case, where work was to be done, here, in the land of fancy, they seem to mock our futile attempts to guide them. Nevertheless, strange to say, the conscious self—which knew nothing of what was going on while its leg was being amputated under chloroform, and nothing of what its brain was doing, while finding out what o'clock it was with shut eyes in the dark—is here cognizant of all the proceedings and able in a great measure to recall them afterward. We receive intense pain or pleasure from our dreams, though we have actually less to do in concocting them than in dozens of mental processes which go on wholly unperceived in our brains.

"Thus," she concludes, "it would seem that neither memory nor volition have any constant relation to unconscious cerebration. We sometimes remember and sometimes forget its action; and sometimes it fulfills our wishes and sometimes wholly disregards them. The one constant fact is that, *while the actions are being performed,* the conscious self is either wholly uncognizant of them, or unable to control them. It is either in a state of high activity about other and irrelevant matters, or it is entirely passive. In every case, the line between the conscious self and the unconsciously working brain is clearly defined."

What Miss Cobbe means by the conscious self appears of itself plain enough. It is an entity that is not brain, but possesses the brain and all the organism of the body. She says

"It sets a task to the brain and remains in entire ignorance how it performed it. It knew nothing of what was going on while its leg was being amputated under chloroform, and nothing of what its brain was doing while finding out what o'clock it was with shut eyes in the dark. In every case the line between the conscious self and the unconsciously waking hour is closely defined."

My one doubt is in regard to the propriety of denominating many of these acts cerebration at all. Dr. William B. Carpenter is the author who formulated them and gave them this peculiar name. He sets forth the phenomena very much as Miss Cobbe has done and asserts that the brain has an automatic power of its own. "Having been shaped, so to speak, in accordance with our ordinary processes of mental activity, having grown to the kind of work that we are accustomed to set it to execute, it can go on," he declares, "and work for itself."

This might explain much that we call habit; but it does not. If we imitate any former action, we are very likely to fall into an analogous train of thought and even of sensation. But, if we imitate the actions and manners of some other person, there will be a tendency incited to think as he does and even to be inspired by his motives. Machiavelli, the Italian statesman, practised on this idea in the conviction that he wormed out the secrets of others. Prince von Bismarck, it was said, kept in his private cabinet the pictures of Lord Beaconsfield, King Umberto of Italy and, I think, the Russian minister Gotschakoff. It is not impossible that he, too, was practising a little "black magic."

While, therefore, the mind, the conscious self, may establish habits, may shape the brain and cause it to grow to peculiar forms of thought and activity, there is a possibility of such apparently spontaneous thought which was not from a habit of the brain. It is the mind itself that operates thus unconsciously. It is more or less in communication with other minds from which it has been individualized away by its relations to this world. It receives impressions from beyond itself, recognizing them perhaps as only its own thought. "We do things awake and asleep which surprise us," says Dr. Oliver Wendell Holmes. "Perhaps we have co-tenants in this brain we live in." He declares again: "We all have a double who is wiser and better than we are and who puts thoughts into

our heads and words into our mouths." It is by this double, by intent of this potency, that we are human beings and not brutes; that, while they live in time, we are in eternity.

With cerebration there is consciousness. The registering ganglion, which we have indicated as capable of setting automatic activities in operation, very likely does much of the unconscious work which has been laid to the account of the brain itself. It is evidently the organism for habits. When the mind has elaborated a purpose or a conviction, it is impressed upon this structure, mirrored there, and ready to be ultimated into act in due time without necessarily a new mandate from the superior power, the conscious self.

Again, all consciousness is not on the same plane. The common consciousness is closely identified with sensation and, of course, operated by cerebration. But there is a higher consciousness, the consciousness of absolute being, which, as Herbert Spencer eloquently declares, cannot be suppressed except by the suppression of consciousness itself. To deny it is to proclaim an ignorance which would be really bestiality. It is the source and basis of our conscious selfhood.

I hesitate, therefore, to accept Dr. Carpenter's hypothesis. I believe the brain to be the minister of the mind, and the compound ganglia, with perhaps the cerebellum, to be the instrument of impressed and habitual activities. But where the action transcends these and is an operation of intellectual processes, not cognized by sensibility, I believe that it is wrought by an agency which is beyond cerebration, but still within the actual scope of the mind itself.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

CONTAINING THE DOCTRINES OF KABBALAH, TOGETHER WITH THE DISCOURSES AND TEACHINGS OF ITS AUTHOR, THE GREAT KABBALIST, RABBI SIMEON BEN JOCHAI, AND NOW FOR THE FIRST TIME WHOLLY TRANSLATED INTO ENGLISH, WITH NOTES, REFERENCES, EXPOSITORY REMARKS.

"WHAT TWO RABBIS LEARNED FROM A YOUTH."

SAID Rabbi Hezekiah to Rabbi Jose, whom he met when travelling from Cappadocia to Hyda and who had expressed surprise at his journeying alone and without any companion with whom to converse, contrary to the usual custom: "I am accompanied by a youth whom I expect to join me presently."

Said Rabbi Jose: "I am still more astonished to find you travelling with a youth who must be wholly unable to converse with you on matters relating to the secret doctrine. To do so, as you are aware is not discreet nor prudent."

"What thou sayest is quite true, replied Rabbi Hezekiah." At that moment the youth joined them .

Said Rabbi Jose: "Where residest thou, my child?

He replied, at hyda. This learned man informed me he was traveling thither and it afforded me great pleasure to accompany him thither.

Then Rabbi Jose asked the question: Hast thou any knowledge of the secret doctrine and its teachings?"

"What I know, replied the youth, I have learned from my father, who taught me the meaning of sacrifices, and I have often listened attentively to lessons he gave to my brother.

Then said Rabbi Jose: "Impart to us what thou hast heard and the knowledge thou hast acquired."

The youth spoke and said: "It is written, 'and Noah built an altar unto the Lord, and took of every clean beast and of every clean fowl and offered them a burnt offering on the altar (Gen. VIII. 20). The altar here mentioned was that on which Adam himself had formerly sacrificed. But why offered he a burnt offering instead of a sacrifice? Because it is

that a burnt offering is offered only as expiation of sins committed in thought. This was the case with Noah, for he had said within himself, the Holy One having executed judgment on the world and exterminated all mankind, saving myself, from off the earth, I fear he has forgotten me, so that I shall perish with no hope of reward in the world to come. In imagining this, Noah sinned and therefore in expiation, as soon as he came forth out of the ark, he built an altar and offered a burnt offering unto the Lord. Why did he build it when that whereon Adam had sacrificed yet existed? The reply is that by the action of the deluge everything had been destroyed or overthrown, it was necessary for Noah to rerear it again. It is stated he offered burnt offerings (oloth), which word though in the singular is pronounced in the plural; the mystical reason of which is this. It is written, 'The burnt offering or sacrifice is a woman, a female (asheh), a sweet savour unto the Lord' (Lev. I. 17). Now an animal offered as a burnt offering must always be a male, as it is written, 'Let him offer male without blemish' (Lev. I. 17), and also, 'He shall bring a male without blemish.' Wherefore does scripture state, the burnt offering is a female (asheh) which literally designates offerings to be consumed by fire which if this was the true meaning, the word should have been written ash without the final H. The fact is, a burnt offering has for its object the union of the male with the female principle, between which there should never be any separation, and though the word asheh is translated 'consumed' yet, according to tradition, it has a mystical meaning not generally known. It was necessary for Noah to offer up a burnt offering as he represented the male principle which the Holy One joined and united with the ark, a symbol of the female. The offering Noah made was therefore a symbol of this union of these two principles, and this is the reason why the burnt offering (olah) is called asheh (female). Scripture further states, 'And the Lord smelled a sweet sevour,' and Asheh is also called so. Respecting this 'asheh' we have been taught that the smoke and flame are so united and conjoined that the one is never without the other; as it is written, 'and Mount Sinai was altogether on a smoke because the Lord descended upon it in fire' (Ex. XIX. 18). Observe that fire, being an element of rare subtlety, is in itself invisible like heat to the naked eye and continues so until, its vibrations becoming increased and intensified, it comes forth from the body or substance in which it lies

concealed and then manifests itself. When this occurs, its existence is only detected and recognized by smoke proceeding from the body in which it lies latent, as breath exhaled from the nostrils is indicative of the fire latent in the body; and so scripture states, 'They shall put incense in thy nostrils' (Deuter XXXIII. 10), because fire returns to its place of origin and the nostrils sensing its odour give rise to thoughts, feelings and desires, becoming, as it is written, 'A sweet savour, 'nihoah,' a something that allays wrath, calms anger and restores peace; and when the fire and smoke are unified, joy becomes universal, the fire appears with greater brillancy, and God smells a 'sweet savour' as though he breathed in and absorbed all into himself.

As the youth ceased speaking, Rabbi Jose embraced him and said: "What a treasury of knowledge thou possessest, and we knew it not. We will return and go with you further." And so they journeyed together.

Said Rabbi Hezekiah: "May the Schekina go with us, for we have enjoyed the privilege of acquiring knowledge of mysteries, of which we were wholly ignorant." Taking then the youth by the hand they entreated him to recite verses and texts of scripture, the interpretation of which he had learned from his father.

Yielding to their request the youth said: "It is written, 'He shall kiss me with the kisses of his mouth' (Cant. I. 2). These words refer to the heavenly desire that cometh not from the fire of the nostrils but from the mouth, for when the lips meet and touch, love is engendered and felt as a fire enlightening the face, whilst the eyes become suffused with joy and delight; and, therefore, it is further added, 'for thy love is better than wine,' meaning the wine which makes the heart pulsate with joy and the features glow with delight and the eyes of those who drink thereof to glisten with rapture, altogether different from the intoxicant that excites quarrels, sours the visage, making it appear dull and heavy. The wine spoken of in this verse is good. It brightens the countenance, brings a mystic light into the eyes, excites love and desire and fills the hearts of all who drink it with feelings of inexpressible joy and ecstasy and is symbolized by the libations of the words, 'thy love is better than wine.' For, according to the aphorism, 'As above, so below,' there is a joint conformity between the two worlds, when desire is excited in the one, so is

it in the other. They may be compared to two lighted candles, when that above is extinguished, the flame of that below mounting up in the smoke of the burnt offering enkindles it again."

Said Rabbi Hezekiah: "It is truly so, for the two worlds are blended and dependent the one on the other, and it was owing to the disharmony between them when the temple at Jerusalem was destroyed that blessings from heaven have not descended and prevailed throughout the world."

Said Rabbi Jose: "Because the source of all blessings is dried up, maledictions and afflictions are so widely rampant and Israel no longer dwells on the earth discharging duties necessary to keep the candles burning and so obtain and enjoy those heavenly benedictions, from the lack of which the earth no longer exists in her primal and normal state of peace and happiness."

Said Rabbi Hezekiah: "It is written, 'And the Lord said in his heart, I will not again curse the ground any more for man's sake' (Gen. VIII. 21). What do these words mean?"

Said Rabbi Jose: "I have heard Rabbi Simeon say, 'When fire from heaven is intense and comes into contact with matter, it produces a thick smoke that is exceedingly harmful to the world; and the more its heat falls on mankind the more injurious it is to them, on account of the smoke sent forth by which they are suffocated and destroyed. But, when it is moderate and not in excess, it is no longer a destructive agent.' The meaning of the words lo asiph (will not again) is, 'I will not augment the heat that I send unto the world below and which on coming into contact with the matter of the earth gives rise to smoke that is deleterious and destructive to life.' "

The youth again spoke and said: "I have heard that when God said unto Adam, 'Cursed is the ground for thy sake,' the evil spirit then obtained power to rule over the earth and also to destroy and afflict mankind dwelling thereon. But from the day that Noah offered a burnt offering and the Holy One smelled 'a sweet savour,' the earth became endowed with the power of freeing itself from the yoke of the serpent and of purifying itself from the infection with which it was tainted; and for this reason it is that Israelites offer burnt offerings to the Holy One, in order to enlighten the face of the earth."

Said Rabbi Hezekiah: "That is true, but the earth did not become wholly purified until the Israelites arrived and stood at the foot of Mount Sinai."

Said Rabbi Jose: "The Holy One diminished the light of the moon and gave the serpent power to rule over the earth because of the sin of Adam, through which all creatures on it became cursed and remained so, up to the sacrifice offered by Noah. The moon, however, still retains its horned limbs, except when sacrifices were offered up, and Israel became an inhabitant of the earth."

Said Rabbi Jose to the youth: "What is your name?"

He replied: "Abba (father)."

"May you," said Rabbi Jose, "become a father in everything—in wisdom as in years—and may it be said of thee, 'Thy father and thy mother shall be glad, and she that bare thee shall rejoice'" (Prov. XXIII. 25).

Said Rabbi Hezekiah: "The Holy One is arranging and planning to drive the death angel out of the world, for it is written, 'And I will cause the unclean spirit to pass out of the world,' (Zach. XIII. 2) 'and death also shall be swallowed up forever, and the Lord God shall wipe away tears from all eyes and take away from the earth the shame of his people, for the Lord hath spoken it.' The day will surely dawn when the Holy One will cause the moon to shine as the sun and, though at present bedimmed by the serpent and shorn of its radiancy, it shall regain its former light, as saith the scripture, 'And the light of the moon shall be like that of the sun, and the light of the sun sevenfold as the light of seven days' (Is. XXX. 26). That is, as the light which the Holy One hid at the conclusion of the seven days of creation for the enjoyment of the righteous."

"And God blessed Noah and his sons and said, be fruitful and multiply and replenish the earth.

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

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Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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THE WORD

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HOPE AND FEAR.

HOPE rested at the gates of Heaven and looked in on the councils of the gods.

"Enter, oh wondrous being!" cried the celestial host, "and tell us who you are and what you would of us."

Hope entered. The air about her thrilled with lightness and a joy before unknown in Heaven. In her, beauty beckoned, fame held forth its crown, power offered its sceptre, and glimpses of all things to be desired opened to the gaze of the immortal throng. Supernal light issued from the eyes of Hope. She breathed rare fragrance over all. Her gestures raised the tides of life in joyous rhythm and outlined myriad forms of beauty. Her voice keyed up the nerves, sharpened the senses, made the heart beat gladly, gave new power to words, and it was sweeter music than that of the celestial choristers.

"I, Hope, was begotten and named by Thought, your father, and nurtured by Desire, Queen of the Underworld, and ruler of the middle regions of the universe. But though I was thus called into being by our immortal parent, I am pre-existent, parentless, and eternal as the great father of all.

I whispered to the Creator when the universe was con-

ceived, and he breathed me into his being. At the incubation of the universal egg, I thrilled the germ and awakened its potential energies to life. At the gestation and fashioning of the worlds, I sang the measures of the lives and attended the limning of their coursings into forms. In modulated tones of nature I hymned the names of their Lord at the birth of beings, but they did not hear me. I have walked with the children of earth and in paeans of joy I have voiced the wonders and glories of Thought, their cerator, but they did not know him. I have shown a bright path to Heaven and trilled the cadence of the way, but their eyes cannot perceive my light, their ears are not attuned to my voice, and unless the immortal fires descend on them to light the fuel I will give, their hearts will be empty altars, I shall be unknown and unperceived by them, and they will pass into that formlessness out of which they have been called, without achieving that for which they were destined by Thought.

"By those who have beheld me, I am never quite forgotten. In me, oh sons of Heaven, behold all things! With me you may rise beyond the vaults of your celestial sphere, and into glorious and unexplored heights as yet undreamed. But do not be deceived in me, else you will lose your poise, despair, and may fall into the lowest sinks of Hell. Yet, in Hell, in Heaven, or beyond, I shall be with you if you so will.

"In the manifested worlds, my mission is to spur all beings on to the unattained. I am deathless, but my forms shall die and I shall reappear in ever changing forms until the human race is run. In the lower manifested worlds I shall be called by many names, but few shall know me as I am. The simple shall praise me as their lode star and be guided by my light. The learned will pronounce me an illusion and condemn me to be shunned. I shall remain unknown in the lower worlds to him who has not found in me the unmanifest."

Having thus addressed the gods enthralled, Hope paused. And they, unheeding her behests, arose as one.

"Come, most desired being," each cried, "I claim you as my own."

"Wait," said Hope. "Oh, sons of the Creator! heirs of Heaven! he who claims me for himself alone least knows me as I am. Be not too hasty. Be guided in your choice by Reason, arbiter of gods. Reason bids me say: Behold me as I am. Do not mistake me for the forms in which I dwell. Else I am doomed by you to wander up and down the worlds,

and you will be self-doomed to follow me and walk the earth in joy and sorrow in ever-recurring experience until you find me in purity of light, and return, redeemed with me to Heaven.'

"I speak of knowledge, blessedness, deathlessness, sacrifice, righteousness. But few of those who shall hear my voice will comprehend. They will instead translate me into the language of their hearts and in me will seek the forms of worldly wealth, happiness, fame, love, power. Yet, for the things they seek I shall urge them on; so that getting these and not finding what they seek, they will ever struggle on. When they fail, or seem to have attained yet fail again, I shall speak and they shall listen to my voice and begin their search anew. And ever shall they search and strive until they seek me for myself and not for my rewards.

"Be wise, immortals! Heed Reason, or you will conjure up my twin sister, Fear, as yet unknown to you. In her dread presence there is the power to empty and still your hearts as she hides me from your gaze.

"I have declared myself. Cherish me. Do not forget me. Here am I. Take me as you will."

Desire awoke in the gods. Each saw in Hope naught but the object of his awakened desire. Deaf to Reason and charmed by the prize in view, they advanced and in tumultuous voices said:

"I take you Hope. Forever you are mine."

With ardor each made bold to draw Hope to himself. But even as it seemed to him that he had won his prize, Hope fled. The light of Heaven went out with Hope.

As the gods made haste to follow Hope, an awful shadow fell across the gates of Heaven.

"Begone, foul Presence," they said. "We seek Hope, and not a shapeless Shadow."

In hollow breath the Shadow whispered:

"I am Fear."

The stillness of Death settled down on all within. Space trembled as the whisper of the dread name re-echoed round the worlds. In that whisper moaned the misery of grief, wailed the accumulated sorrows of a world in pain and sobbed despair of mortals suffering relentless agonies.

"Come," said Fear, "you have banished Hope and summoned me. I await you outside the gates of Heaven. Do not seek Hope. She is but a fleeting light, a phosphorescent

glow. She quickens the spirit to illusive dreams, and those who are enthralled by her become my slaves. Hope is gone. Remain in your lonesome Heaven, gods, or pass the gates and be my slaves, and I shall drive you up and down through space in fruitless search of Hope, and you shall find her nevermore. As she beckons and you reach out to take her, you will find me in her stead. Behold me! Fear."

The gods saw Fear and they trembled. Within the gates there was empty life. Outside all was dark, and the tremors of Fear rumbled on through space. A pale star twinkled and the faint voice of Hope sounded through the dark.

"Do not shun Fear; she is but a shadow. If you will learn of her she cannot harm you. When you have passed through and banished Fear, you will have redeemed yourselves, found me, and we shall return to Heaven. Follow me, and let Reason guide you."

Even Fear could not hold back the immortals who listened to the voice of Hope. They said:

"It is better to wander in unknown realms with Hope than be in an empty Heaven with Fear at the gates. We follow Hope."

With one accord the immortal host left Heaven. Outside the gates, Fear seized them and bore them down and made them to forget all else than Hope.

Driven by fear and wandering through dark worlds, the immortals came down to earth in early times and took up their abode with and disappeared among the mortal men. And Hope came with them. Long since, they have forgotten who they are and cannot, except through Hope, remember whence they came.

Hope flutters in the heart of youth, who sees in youth a rose-strewn pathway. The old and weary look back on earth for Hope, but Fear comes; they feel the weight of years and kind Hope then turns their gaze to Heaven. But when with Hope they look to Heaven, Fear holds their gaze and they do not see beyond the gateway, death.

Driven on by Fear, immortals walk the earth in forgetfulness, but Hope is with them. Some day, in the light which is found by purity of life, they will dispel Fear, find Hope, and will know themselves and Heaven.

THE INNER LIFE AND JESUS, THE CHRIST.

XI.

By C. H. A. Bjerregaard.

The Oldest Known Christ Pictures.

It is an extraordinary fact that none of the evangelists, nor the earlier post—Biblical Christian authors—nor even the beloved disciple John, have given us the least hint of Jesu countenance and stature or said anything about his manners, his food, his dress, his voice or daily life. What shall we think about it? Those who deny that there ever was such a man, Jesus, of course, make the most of this peculiar fact. It is to them an evidence for their assertion that he is a mere fiction. On the other hand the orthodox assert that God's hand is directly visible in this utter silence. They claim that God has struck out all that the natural man would look at and only in the gospel records left the spiritual marks, and done that to the glory of himself and his son.

In the name of common sense, however, we must think that in dress, gait and general appearance he was probably like most men, though most likely with remarkable characteristics when seen nearer by; characteristics that reflected the ideas attributed to him in the gospel narratives. It seems reasonable to think that his physiognomy must have shown great peculiarity and celestial purity. His presence must have commanded reverence, affection and confidence. His speech must have been fascinating and caused much thinking. His simplicity of life must have created many interesting situations and his devotion must have spread a delightful peace around him and those who followed him. Such guesses seem but natural and true consequences of a reading in the gospels.

While there is so little historical knowledge about Jesus, the Man, there is more about the Christ.

The Christ is reported "fairer than the children of men" and "altogether lovely." These judgments rest probably on Ps. x. Lv. 3. Jerome said that "a flame of fire and starry

brightness flashed from his eyes, and the majesty of the Godhead shone in his face."

The early pictures in the Catacombs are not Jesu-pictures, but symbols of the Christ. They represent the Christ under such figures as the lamb, the good shepherd, the fish. Much mystery has been woven about the Greek name for fish, *ichthus* (I. CH. TH. U. S.), because it contains the initials of the words *Iesous Christos, Theou Huios, Soter;* Jesus Christ, Son of God, Savior.

There is extant, however, a formal description of the personal appearance of Jesus, which has exerted a great influence in the church. But the so-called letter that contains it is not authentic, and certainly not older than the fourth century. Hence the letter has little other value than its curiosity. The writer is one Publius Lentulus, a supposed contemporary of Pilate, and, "President of the people in Jerusalem"—an office that did not exist. The letter is written in apocryphal Latin to the Roman Senate. The letter was first discovered in a manuscript copy of the writings of Anselm of Canterbury in the twelfth century. It reads as follows:

"In this time appeared a man, who lives till now; a man endowed with great powers. Men call him a great prophet; his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, and cures the sick of all manners of diseases. This man is of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholder both love him and fear him. His hair is the color of wine, and golden at the root; straight, and without lustre, but from the level of the ears curling and glossy, and divided down the center after the fashion of the Nazarenes (Nazarites?) His forehead is even and smooth; his face without wrinkle or blemish, and glowing with a delicate bloom. His countenance is frank and kind. Nose and mouth are in no way faulty. His beard is full, of the same hazel color as his hair, not long, but forked. His eyes are blue, and extremely brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable. He has never been seen to laugh, but oftentimes to weep. His person is tall and erect; his hands and limbs beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty he surpasses the children of men."

Another description is known. It is by the Greek theologian, John of Damascus, and is of the eighth century. A similar one is found in Necephorus' Church History, and is of the fourteenth century. Being so late and based on no authority beside tradition, they are worthless. They represent Jesus as resembling his mother and ascribe to him a stately figure slightly stooping, beautiful eyes, blond and long curly hair; pale olive complexion, long fingers and a look expressing nobility, wisdom and patience.

A few more descriptions are known but not important enough to mention. Their differences from the two already given is immaterial. I will, however, call attention to this that the Byzantine writers call the hair yellow-brown like ripe wheat, while the Roman writers call it red. The Byzantine writers call his form bent or stooping, the Roman ones call it straight.

A number of portraits (acheiropoietes-acheropoeta-acheropsita) "not painted with human hands," from the Middle Ages, are known. The most famous are the so called Veronica portrait and the picture of King Abgarus of Edessa. That these portraits are said to be "not painted with human hands" at once places them on a mythical and unsafe ground, utterly devoid of any historical value.

The Church reveres the following portraits and believes them authentic: (1) In the chapel Sanctus Sanctorum in Rome is a portrait claimed to have been painted by the Evangelist Luke. But the authority for the claim is not older than the Middle Ages and is a certain monk Michael, the biographer of Theodore of Studium. In the last quarter of the 12th Century the legend tells us that Luke painted from Veronica's handkerchief on which Jesus had impressed his image. To Luke is also ascribed a picture of Jesus painted on cloth and preserved in the Vatican library. Another is found in the cathedral of Tivoli and placed there by Pope Simplicius. Church piety will even know that Luke chiselled a statue of Jesus. (2) In the cathedral of Lucca is a statue of the crucified Christ, and is ascribed to Nicodemus. It is carved in black cedar. Its design proves that it cannot be older than the 8th Century. (3) In Catholic countries they sell commonly a "true and only portrait of our Savior taken from an engraved emerald which Pope Innocent VIII.

received from Sultan Bajaztet II. for the ransom of his brother, who was a captive of the Christians." The portrait is very modern and has no claim to prove its inscription. (4) On festal occasions there is exhibited in the Church of St. Praxedis in Rome some mosaics contained an alleged portrait of Jesus, but the mosaics cannot be proved to be very early.

Through a long line of misconceptions about various women and their names, the name Veronica at last comes to be fastened upon the woman mentioned in Mathew IX. 20, whom Jesus cured of bloodflow. The Veronica name varies in spelling, sometimes it is Bernika, Berenika, Beronika, Veronika.

I shall not discuss whether Veronica was or was not the woman mentioned by Mathew. But this is of interest for the present discussion, that to the woman cured of bloodflow there is connected a legend which says that out of gratitude she erected a statue of Jesus at Paneas (Caesarea Philippi). Eusebius, the Church historian, does not mention the name of the woman, but tells that the statue stood before her door and describes it as follows: On a stone foundation was seen a kneeling woman with arms outstretched towards a man dressed in pallium (*diplois*), and reaching her his hand. At the foot of the stone foundation stood a strange plant that reached up as far as his pallium and that plant was supposed to have power to cure many diseases. Eusebius tells us that that man was supposed to be Jesus according to popular opinion of the time. Eusebius himself saw the statue and said: "This image was like other similar ones." That was 305 A. D. The statue and its legend is mentioned by numerous other and later church historians.

Now, whether this image was a portrait of Jesus or not it was generally said to be so and the fact is that it is referred to frequently as a picture of him. Unfortunately no copy of it is known to exist now. This, however, is history that shortly after Jesu death a statue was set up in Caesarea which, at the end of the second century, was considered a statue of Jesus and the woman suffering from bloodflow, and that which remained of the original inscription when later historians saw it confirmed the belief that it was a statue of Jesus. Eusebius tells us that copies were made from it.

Out of the legends connected with this statue, in course of time there arose what is known as the Veronica legend, the

Berenice story and the Abgarus tradition. Not three different stories, but three forms of the same story. The intricacy I shall not now attempt to unravel; it is not necessary. It is only necessary to tell that Berenice is the same as Veronica, and that the Abgarus mentioned is a King of Edessa, who is supposed to have had a correspondence by letter with Jesus, which story, of course, is a tale. Pope Gelasius condemned it as a falsehood in 494. The Veronica legend attained its complete form at about 750 A. D. and is confirmed by Rome at that time. After the year 1200 the legend has come to read that the Veronica picture was impressed upon a handkerchief with which Veronica wiped the sweat of the brow of Jesus on the way to Golgatha. The image found in St. Peters was hung up in 1297 by Boniface VIII. He took it from the Hospital of the Holy Ghost. It is exhibited in Passion Week only.

The Veronica picture, the so called *sudarium,* and that commonly known as the *salvator mundi,* you have all seen. I shall spend no further time upon them. They are very popular with all sentimental and bigotted Christians.

Similar to the Veronica type is the portrait which Pope Pius IX. declared to be the authoritative portrait for the Church. The account of the portrait can be found in Legis Glückselig's "Christus archaeologie." (Prag. 1863).

Pius IX. was the pope who declared himself infallible, but I hardly think the churches will accept this choice as infallible. The forehead is too high and empty. The lips are too small and are, according to rules of physiognomy, signs of stupidity. The eye lacks that lustre we should expect and there is no power in the hair or beard.

Introductory to the four types of Christ pictures which I shall mention, I will tell you about three legends relating to the subject.

(1) The Byzantine chronicler, Thedorus Lector, who lived about 500 A. D., tells us that a Byzantine painter in the fifth century painted Jesus after the likeness of Zeus, so that the purchaser could tell the Christians it was a portrait of Jesus and could tell the heathens that it was Zeus. As a punishment his hand withered and was not restored to use before Bishop Gennadius had cured the painter, who did pennance for his sin. This legend then refers clearly to Jesu—pictures in the likeness of Zeus.

(2) There is an old tradition which tells that Emperor Constantine in his campaign against Maxentius saw, just before the battle at the Milvic bridge, a heavenly vision and in that the sign of the cross and the words "in this (sign) you shall conquer." The emblem on Constantine's coins refers to this event and the cross is held by the sun god, Apollo. Evidently Apollo here is identical with Christ; and, Constantine, the first Christian emperor, endorsed that idea.

(3) There is a legend about the Karpocratians, a Christian gnostic sect, at about 100 A. D. The legend tells us that the Karpocratians had a picture of Jesus, which Pilate had caused to be made while Jesus was still alive. The Karpocratians placed that picture next to that of Pythagoras, Plato and Aristotle, and honored it as the heathens did. Such a gnostic picture is also said to have belonged to Emperor Severus Alexander who had it in his lararium alongside of that of Abraham, Orpheus and Apollonius of Tyana. It is reported that a Christian gnostic woman, Marcellina, at about 150 A. D. owned a similar picture. These pictures are all supposed to have had a Dionysian character and expression.

(4) It is an interesting fact that copies of these three types are known. There is also a fourth type, the Asclepias type, or Jesus as a Healer, under the form of an Egypto-Grecian god.

I will now give proofs from ancient monuments and literature, that Jesu likenesses arose under influence of the ideals of the antique art.

The spirit of the primitive church was in no way favorable to art, yet scarcely one hundred and twenty years after Jesu death do we hear of portraits and we know of Christian art with him as the central figure, and Mary, Peter, Paul, John, and others, grouped around him. This proves that the church could not kill the human inborn art instinct, however severe the preachers and their methods were. Not only did churchism not kill the aesthetic sense, but art even triumphed after awhile. By the year 1400 it cut loose from the church's dominion and the church was obliged to appeal to such men as Michael Angelo, Raphael and Leonardo for help to steer the art tendencies into its channels. What an irony of fate! these very artists were more of sun worshippers than church Christians. Study any of their works and you shall see for yourself. It is of course impossible in a short

space to show how the art movement and the salvation movement crossed and recrossed each other. We know that church leaders feared pictures, because they might lead back to image worship and other forms of heathenism. But we, from the numerous pictures extant, also know that the faithful ignored their leaders. The psychological fact is, that the nature of those who embraced the Christian faith was not instantaneously changed. That was psychologically impossible. The culture and civilization of the converts were too deeply rooted to be destroyed by a new view—and Christianity was no more. Their culture remained and all their race characteristics remained. Whatever change they underwent, was gradual. Ordinarily, a human mind wants a picture, a symbol, something real, as a representation of its ideas and longings. We all know that! Have you not portraits of your relatives and friends and of the heroes you admire? You have! If you have not, you wish to have them!

How natural for the earliest converts to ask for a portrait of that new god they had found. And inasmuch as no authentic picture existed or came with the gospel story, there was no other way for the artistic instinct to choose than the already existing heathen, religious images, if it wanted to make portraits or likenesses of the savior. And why should it not? The people's own artistic religious images and the existing statuary of gods were not radically distinct in principle from the new form of ideas taught by the new teachers. The germs of churchism were all found in Hellenism, and artistic minds found them readily. Parallelisms between the ancient mysteries and the New Testament are also numerous.

After Christianity had been recognized as the religion of the state, it is well known that the Christians took possession of the heathen temples and, with a few changes, made them into churches. In Rome to this day, you can see many illustrations of that. In every European country you will find that the national customs and ceremonies are of heathen origin, with only a church veneering as an adaptation and compromise. The heathen portraits of gods and all the dying classical religious portrait forms invaded the new religion.

I have alluded to the fact that the germs of Christianity lay slumbering in Hellenism. I will give you a proof of that, and you will see there is a mysterious connection between the two. The heathen types used for Christ pictures were in no

instance drawn from the Orient or from Egypt. The types were Hellenistic; they were Zeus, Apollo, Dionysos and Asclepias or Asculapius types. There is no other explanation of this than that there is an inner relationship between Hellenism and the Christ pictures. When the artists wanted to express Jesus, the Christ, as the supreme Divinity, or as the Father's image, they followed the Zeus type. Perfectly logical. Truly psychological. Zeus was the father of the gods! When they wished to make a figure of the human Christ and wanted to express his sufferings, they chose the Dionysios type. And finally, for Christ as the revelation of Light, they took the Apollo type. Where else could the artists find their models? The religious ideas back of the new and the old models, they found to be alike. We shall see that later. Moreover in doing that they strictly followed the earliest known creed, the one recorded by Eusebius and which he said he had received from the older Bishops. That creed relating to Jesus, the Christ, declared him to be "God of God, Light of Light, Life of Life." As you see, the Zeus type expressed "God of God"; the Apollo type expressed "Light of Light"; the Dionysos type expressed "Life of Life." And Asclepias is the healing Christ. I will defend this procedure of picturing the Christ in pagan and known forms. It is psychologically correct.

My defense is that in such procedure I see, and, you should see, the ministry of the Highest Principle or the ministry of the Spirit. My fundamental idea is this. The Zeus, the Asclepias, the Apollo and the Dionysos types, are so many forms of the Highest Principle, and have just as much claim upon recognition as the Jesu type has upon being such a form. The various races and times have different types. This is a fundamental principle in the philosophy of religion, and I obey it because I am presenting philosophy of religion. I am not a church advocate.

The dynamic principle at work in Paganism and Christianity is the Spirit, or the Highest Principle. Even the Bible says so, and the most orthodox Christians, in virtue of their confession, are bound to admit that truth. Read the introductory words to the Letters to the Hebrews and hear how "God, having of olden time spoken unto the fathers in divers ways and in different places, hath at the end of these days spoken unto us in his Son." "The divers ways" include

all mythology; "the different places" include the heathen lands I shall speak of. Who dares deny it? Who is uncharitable enough to exclude any people from God's family? Who is unchristian enough to deny his Lord's words so often repeated about his mission to all lands and peoples? I think Jesus would have been the first to approve of pictures of himself and his offices under the types of Zeus, Asclepias, Apollo and Dionysos.

God in his wisdom, or as we here say, the ministry of the Highest Principle, uses many mysteries. The same mystery that clings to Jesus, a man, and his office as savior, clings to Apollo and Dionysos. As little as you can draw a definite historical life of Jesus, so little can you find the historic frames for Apollo and Dionysos. There is no more historic evidence for Jesu existence than for theirs. For Apollo and Dionysos it is claimed that they were sons of God and saviors of man, and, the mysteries that are called Apollonic and Dionysian are as natural and as rational and as sublime as the mysteries of baptism into Christ, the Holy Supper, the sealing with the Holy Ghost and the resurrection of the spiritual body. Church people now-a-days deny this, but that is simply because of their ignorance. The first church fathers thought with great reverence about the ancient mysteries and even in many instances acknowledged their truth, and they only preferred the Christian mysteries because they had been initiated in them and had accepted them. Many of them never fully left the ancient mysteries.

Throw no stones! You may hit your own Saviour! The Highest Principle in you is also the god of the others!

To be continued.

WHAT THEOSOPHY HAS TAUGHT ME

By Eduard Herrmann

THE science of evolution teaches that human beings in their prenatal life, have to pass through the stages of development which preceded the arrival of man. That is to say, as the vegetable kingdom developed out of the mineral kingdom, the animal out of the vegetable, and man from the animal kingdom, so the forms which the human body has to pass through before it appears in the light of day, correspond to the different kingdoms, out of which it developed in millions of years. This is what embryologists assert, and it seems reasonable, since nature repeats herself, to bring the forms of life to greater perfection.

This, undoubtedly, is the purpose of nature, and on this observation the theory of evolution is founded. Constant repetition is the road to perfection, not only with the physical form, but also with the mind. Nobody will deny that in all nature a dual evolution takes place. Duality is to be observed everywhere. The evolution of mind is the most important of the two, because it is the cause of the evolution of the body and of everything else. Mind or thought must have existed before the form in which it appears was created and will continue to exist after it has been destroyed. How may we know this to be the case? Because always our minds and thoughts have first to be active before we can give them physical expression. We can create no work of art nor of industry, nothing can be invented, in fact, nothing can be done without our having first conceived the thought of it. Therefore, mind or thought must be the creative power in man. If man is made in the image of God—if he is the microcosm in the macrocosm—it must be true that mind was before the form was, and that it shall continue to be after the form is destroyed. This idea I received from Theosophy, but only after my mind had gone through a much longer period of development than that which my physical body needed. The development of mind is very slow. That also proves its greater importance. How many years do we linger in that barbaric, uncivilzed state, where we cannot distinguish

between right and wrong, not to mention the purely animal state of infancy, where our only desire is for food and sleep.

Well, after we have entered the hated schoolroom, we begin slowly to develop reason and become half civilized, and after a few years we begin even to love to study—not because we love knowledge, but on account of our ambition. That helps us conquer the lowest aspects of our nature as well as the difficulties of learning. In time we may become pretty moral and even religious; some children become fanatically religious and never have the slightest doubt in the truth of what they are taught, because they themselves are truthful. Very often the mental development stops here and man remains to his death what he has been in his youth, pious, religious and narrow-minded. This is all right; for there are no two things in nature which are absolutely alike, and I am often reminded of that wonderful sage who gave this warning to his disciples: "Do not attempt to change the belief of him who is happy in his belief."

But there are others, whose destiny is not to be happy in their belief. These have to go on repeating in their own life the transformations which mental growth has brought to progressing humanity. Those transformations take away all the happiness which is the reward of simple belief. The causes which lead to religious unbelief may be manifold and different with each one of us, but the earnest seeker after truth will certainly feel the sharp, stinging pain which pierces his heart when he has to leave forever that which he loved and which made him happy for a time.

It is not always the best thing for man to forsake his belief, for the next step may be to become a materialist, an atheist. If he cannot get out of those meshes, I do not see how he ever can become happy again. I, for my part, was not. The brilliant books which the great leaders of Materialism wrote and which I faithfully read, could not convince me for any length of time that everything or anything came out of nothing and goes back to nothing; that I had no soul and much less immortality. But then came the question: If I have a soul, what is it? Has it any form, an appearance, has anyone seen it? or is it immaterial—and how can we conceive of something immaterial? What happens to that soul after the death of the body? Does it disappear entirely? Does it go back to that ocean of life from which it came, as

some teach, and drown itself and its individuality in that immense ocean? The loss of our individuality would be equivalent with non-existence. Or is it true, as the Bible says, that the soul was created and continues to live forever after that, either in an eternal heaven or in an eternal hell—according to the life it led in this world? This would necessitate the greatest injustice imaginable.

To create a soul would make the creator responsible for it and not the one to whom he gives it. But let us suppose that the soul going out of the hands of the creator is pure and holy. What can it be that makes it bad and criminal while in the physical body? Is it the body, or the surroundings, or the temptations of the world? Certainly one of these is the case, since an absolutely pure soul cannot have evil tendencies. Yet, now we see them manifesting themselves already in very young children. Inherited? Why, then, does the creator place that pure soul in a criminal family? To tempt it? That would not be fair. To give it a chance to overcome? And if it succumbs, what right has the creator to punish it with eternal damnation? Would not the conception of eternal punishment for a few moments of sin be the denial of all divine goodness? What is the duration of life on earth in comparison with eternity? Eternal suffering, eternal torture for a few faults? Do you comprehend that? Does not your reason and your heart reject this terrible idea? Shall we always remain as ignorant as the ancients were who gave to their God the same passions by which they themselves were ruled? Have we learned nothing of the teaching of love, of charity, of pity, of forgiveness, which has been taught these last 2,000 years? You say that man cannot comprehend the justice of God, but does justice exclude goodness ? And how could he be called good if he condemns the greater part of his creatures to eternal and terrible suffering! This blasphemous idea of the justice and goodness of God is the cause of incredulity, indifference and materialism. Even dull minds comprehend the monstrous injustice which is contained therein. Unable to extricate themselves out of this dangerous predicament, having no other rational belief to substitute, such men lose not only belief in eternal damnation, but also in the damnator, and becomes atheist, or, if they be thinkers, they call themselves agnostics. That will happen to thousands of young people, as it happened to me. I only hope

that they will not forever remain in this mental condition, for it is not only dangerous to our morals, but unsatisfactory in general.

An atheist, agnostic or materialist can believe in material happiness only. That happiness which is born in the ideal world he would deny entirely if he did not feel and experience it himself. Whether there are men who can be entirely destitute of it, I do not know; but what I know is, that I never felt truly happy as long as I was a materialist. It was impossible for me to believe that the wonderful phenomena of organic nature, which are all adapted to a purpose, should be attributed to chance, without any guiding intelligence whatever. This thought seemed to be in straight contradiction to my own experiences, which clearly proved to me that man can create nothing purposeful without deliberation and purpose. How, then, could it be possible that the most purposeful things in nature, as for instance, the human body, could have been formed by chance? The material creation must have been preceded by the ideal or spiritual creation. Thought and will must have existed before there was anything physical, and since those two activities of the human mind are invisible and can only be apprehended by means of the things which they create, why should we deny the likewise invisible thought and will of God which lie behind the manifestations of nature?

Thought and will are, therefore, activities of an invisible being, which we call mind, or losely soul, and which is, to our understanding, indestructible. Someone might ask what reason we have to believe in the indestructibility of the mind; and the answer is not easy, although for thousands of years the greatest thinkers of all nations have spoken and written about it.

Of the four principal pillars of the belief in immortality, inborn feeling, imagination, belief and reasoning, only the first and last may be able to withstand the attacks of scepticism. The inborn feeling that we are immortal seems to be common to all men—a fact which cannot be different if the soul really is eternal. Emerson says: "I am a better believer, and all serious souls are better believers in immortality than we can give grounds for"—with which expression he means to say that the inborn feeling of immortality is for him a stronger proof than any philosophical reasoning. "The real

evidence is too subtle, or is higher than we can write down in propositions."

Man instinctively believes that immortality is possible; and everything we can rationally think and conceive of, is possible indeed. Furthermore, the belief in immortality is absolutely necessary for morality and for our feeling of justice. This explains why we find among all races and nations that have lived and still live on our earth, this belief to be prevalent. There are many who ask if we have proofs for our assertion, if the mind, as a self-existent entity can separate itself from the body, without losing the faculty of thinking and willing. This question is legitimate, for only if this is the case could absolute proof for the self-existence of the mind be found.

We have in our time two great movements, which try to convince us and to demonstrate the possibility of such a separation of the mind from the body. One is Spiritism, the other Theosophy. Both affirm to have found actual proof for the immortality of the mind; the spiritists through communications with the departed ones, the theosophists through a rational development of the mind-powers. In my opinion, the statement of both is correct, but there can be little doubt that the only good and true way that leads to this knowledge is the one shown by Theosophy; because it does not necessitate the subjugation of the will-power of a medium under that of an unknown being, called a control, but on the contrary, it develops and strengthens our will by making it the master over our lower nature. At the same time the teachings of Theosophy in regard to the real and manifold constitution of man point to a further and systematic development of his faculties; first of all to, what is the most important, and in time the most neglected—the development of his moral nature and the belief in a higher spiritual world. We must find the way that leads to spirituality, to the source of life and form and matter and of all material things. If we do not find this way, then our life becomes empty, like that of ignorant or narrow-minded people, like that of religious fanatics,—or selfish, like that of thoroughbred materialists. We may stop in any of those evolutionary stages, stop for a whole life, and for the next one, too, if we persist. But this danger is not so great now as it was a hundred years ago, thanks to modern inventions, which tend to bring humanity together more and

more, so that a general interchange of thoughts, opinions and knowledge is unavoidable. In this way man gets access to treasures of wisdom which were unknown for thousands of years. That inborn mainspring of all progress, curiosity, compels him to get acquainted with those new ideas. It depends entirely on his ability to select that which is good, reasonable, logical; to compare it with what he himself knows and to make it his own or to reject it. This, every one of us has to do. Sooner or later it comes to him, according to his desire, for it is always desire which leads the mind one way or other. Happy the man whose desire is for knowledge and wisdom, for he will surely get it; sooner or later he must find the religion of wisdom, which is called theosophia.

Now, what does this philosophy teach us? First of all, it teaches religious tolerance, which is a great thing, because it paves the way to universal brotherhood. The latter is impossible as long as humanity is fighting for and against certain religious beliefs. Careful study of the different world religions reveals the fact that all of them teach one important, —the most important,—thing; namely, that man has a soul and that this soul lives after the death of the body. This is the point in which all religions unite; it is the principal truth underlying them all. Another one is, that all religions teach morality. The views about morality may differ. They depend on the development of the reasoning faculty which cannot be the same with all. Just for this reason it is natural, even necessary that different religions exist. This enables all men to participate in the religious teachings which are especially adapted to their mental state of development. The different views regarding the destiny of the soul, and the way to reach immortality and perfection, are of secondary importance, as long as they lead to higher morality. What reasons can we, therefore, have, to quarrel with other religions, to despise them, to persecute those who profess them? If we are so sure that our religion is better than theirs, let it show in our life, in our acts, in our tolerance. That is the best way to make proselytes and to further human brotherhood.

Brotherhood being the goal of our life on earth, it is necessary to have a clear understanding of that philosophy which teaches that all human beings are incarnated minds and that those minds are an emanation of the incomprehensible over-mind or Universal Mind, which we call God. The

differences in the physical and moral make-up of the millions of human beings cannot take away the fact that, as minds, they are alike and from the same source. Climate, mode of life, surroundings, circumstances, must necessarily produce great differences among men, and will always arouse the antagonism of those differently constituted, as long as they do not consider the evolution of the mind a great factor in the physical constitution of man. For the orderly evolution of the mind, a mode must be found which satisfies both our reason and our sense of justice at the same time. This mode is not to be found in the teaching of special creation, but it can be discovered in the theosophical teaching, which holds that the mind, originally a denizen of the supernatal or invisible world, is attracted to our physical world by means of inherent desire for physical life. This strong desire guides it into a body which is in accord with its desires and aspirations, and the latter ones mould the body in such a way as to be able to give expression to the feelings and activities of the mind.

Accordingly, the physical appearance of man is simply an expression of the state of evolution which the mind has obtained—modified by external influences which may act either favorably or unafovarbly on that body. Justice would not be satisfied if those external influences could not also be seen to be under a certain law. This law cannot be found except by the teaching of reincarnation. The external circumstances, which are so important, can justly act favorably or otherwise on me, only if I myself am responsible for them—and that can only be the case if I have lived before, and set causes in motion which now produce certain effects. Therefore, we see that justice itself necessitates our belief in Reincarnation and Karma, those two principal teachings of Theosophy. Karma being the law of cause and effect, which silently and eternally works through all creation, whether we see and understand its workings or not. With the help of those two laws we are enabled to account reasonably for the intricate workings of our destiny, which then ceases to be subject to chance, or to the capricious will of another being. Those two laws alone enable us to find the golden thread of divine justice, which we are forever seeking. They do more. They lead us back to a belief in the world of spirit. For, if the mind reincarnates on earth, it must of necessity be somewhere before

and after the death of the physical body. It is true, we cannot see it. This fact is eagerly seized by the materialists, to prove the non-existence of the soul. But can it really prove that? Are there not many things existing which we cannot yet see? Is it not a fact that our senses only record a part of the existing things? If we look through a powerful microscope or telescope, can we any longer truthfully assert the existence of that only which we see and feel with the senses? For millions of years we had not the slightest knowledge of the micro-organisms, those powerful little beings who are able to destroy the body of the mightiest man. Are we not always experiencing effects of causes which may forever remain invisible to us? Do we not see the effects of the minds which are imprisoned in bodies? Wherever there are effects, there must also be causes—that is good logic. Causes are forces which can not be destroyed, although they may be transformed by that higher force which we call "Will." It is our short-sightedness which makes us believe that where we see or hear or feel nothing—there is nothing. Nothingness is only a word. It has no actual existence. That which once is, will never cease to be, and the mind is and lives forever. When it, therefore, leaves the body, it escapes the earthly prison and returns into those regions where it used to be before it incarnated.

The reason why we all, at one time or other, instinctively believe in a future life, is to be found in the fact that we already have lived that life before, and that the mind vaguely remembers it while in the body. But as the mind is easily influenced by suggestion, a one-sided development of the mind's thinking organ, the brain, which records only the impressions received through the senses, must necessarily lead to the suggestion that only those impressions are real, which come from the outer world. By means of that suggestion the mind by and bye forgets the innate feelings of a higher life in the world of spirit, and clings to this world of matter in such a way, that the thought of death becomes terrible. This is the common lot of the minds who have entirely lost the belief in immortality. While the other minds who consider life as a short and rather doubtful happiness, as a school more of painful than joyful experiences, will hardly have any fear of death, especially if they expect to meet beloved ones who have gone over before. In this respect an orthodox believer

in the teachings of any religion is far better off than a materialist.

For me, personally, the theosophic teaching is more satisfactory, since I do not have to expect an eternal heaven or hell—but instead, after a long period of rest, another reincarnation in this world, which shall give me another chance to fight with matter to learn how to use it and to overcome it, and to make good the wrongs which I have consciously or unconsciously done to others and to myself. This teaching at the same time now inspires me to make the best use of the opportunities which life offers to me; to learn always; to strive after perfection, well knowing that in this way I not only create in my mind an inexhaustible love for that which is good, noble and divine, but also a good karma for my next life, not to speak of the happiness which I already must experience in this one.

For a true theosophist life is full of interest, yes, even of beauty. He is a lover of science, for he knows that all scientists really strive for truth only, that even their greatest mistakes are never made intentionally and can never hurt truth itself, and that they can at the worst merely retard the understanding of it. Science is the laborious process of the actual demonstration of those things which the mind knows only by intuition. After they have been demonstrated by science, we cannot doubt them any longer, we have actual knowledge. Take, for instance, the interesting case of the aura which surrounds the physical body,—according to the theosophical teaching. How many of us can have an actual knowledge of it? Do we not have to rely on the trustworthiness of our teachers who make such a statement? And if you should mention it to, say, your physician, his first question would be, "How can you prove it?"

Now, since Dr. Kilner of London, has, by an ingenious invention been able to make the aura visible, all are satisfied and accept as a fact, this statement of the theosophical Masters. What does it matter that people accept it, without giving credit to those who first made it? The sun and the truth do not need credit for their life-giving powers. But the scientist needs it and deserves it, if by his untiring work he is able to show the whole world that those powers exist and how they can be used to benefit mankind. Therefore, honor to Science, our strongest confederate.

A real theosophist is also a lover of art in all its manifestations, for he does not consider art as a pastime for oversatisfied people, but as a means for the higher education of the mind. He knows that the source of inspiration a truly great artist draws from is not of this world but of that other one, whence his mind comes, and whither it will again withdraw after the life's work is over. He also knows that art is the connecting link between those two worlds. The great genius in any of our arts, receives his inspirations from the world of spirit, as we all do more or less. But the difference between him and us is, that his inspirations make a much deeper impression on his soul than ours do, and that he cannot forget them, but is enraptured by them, so much in love with them that he cannot be satisfied until he has represented them to all, by those material means which his art allows him. In this way his inspired work becomes a mighty suggestion to all who see it. The more we contemplate it and are conscious of its beauty, the nearer our feelings come to those of that artist's mind which first conceived it, until finally, like him, we are enraptured by its heavenly beauty—and in this very moment our mind feels and is firmly convinced of its divine origin and of the existence of its real home, the mental world. Thus a true work of art does often more good to the mind of man than learned dissertation on philosophy or religion.

A theosophist loves nature with all his heart and soul, for in its innumerable manifestations he recognizes that greatest of all artists, whose every thought is beauty and wisdom. In contemplating a leaf or a flower, he understands that force and matter alone could just as little create them as Raphael's "Madonna"—and he bows down before that incomprehensible intelligence which is all, and creates all, and sustains all. At the same time, he feels that he is a little spark of that Sun of intelligence and that this spark can grow and become a flame, and a star and a sun itself. He understands the deep significance of the inscription on the Greek Temple: "Man, know thyself!" Because he understands it, he believes in the possibilities which are latent in the human soul.

This belief is the first and most necessary step in his further evolution, for how can we develop a thing whose existence we doubt? Doubt is all right, for it is more than indifference, and if we do not forever entertain it, we may regard it as a preliminary step to knowledge. Doubt may

lead to belief, which, as said before, is necessary for our development. But, to be satisfied with the belief alone is just as dangerous as doubt. We must always progress, only then shall we be able to reach knowledge and with it satisfaction. The materialists are those who do not care for the mind or soul and its alleged powers. They deny them or are at least entirely indifferent toward them. Many scientists doubt them also, but some of the more advanced scientists try to find proofs for their doubt. The attempt is a good thing, because it will and must lead them to belief, if those powers really exist. The theosophists are believers, but many of them always remain what they are, and consequently are far from bcoming Masters who have gotten knowledge through their own untiring efforts. We all can get that knowledge, and the way to get it has been clearly traced for us by those who have traveled it before. It depends on our will to follow them or to remain what we are.

Why should we develop the hidden powers of the mind? Why should we have such a great desire to progress, to become more than man, to become super-human beings, or what we call Masters? There are several reasons for it: The first and irresistible one is: because we must progress, because it is the law of evolution which compels us, whether we will or not. And since it is a hopeless undertaking to fight against a law of nature, man soon learns that he gets along best if he does not resist, but on the contrary, works in harmony with the constructive principle of nature. That means that he himself helps to further not only his own progress, but that of all human beings. A real theosophist will not think so much of the benefit which he himself, but rather of that which humanity as a whole shall derive, for he is a true lover of humanity, as of all sentient beings. Recognizing that this world as it now is, can by no means be called a fitting home for his brother-minds, he does everything to change the human conditions into better and happier ones—to transform our earth into a paradise, where there is no longer any poverty, misery, crime and war, but instead, abundance, happiness, virtue and love. He fervently believes that evolution tends to realize this happy vision of the seers and prophets and he knows that we all have to contribute our share towards the realization of that which now only is a dream. If anyone has this duty to fulfill, it is certainly the theosophist. For he has

received a teaching which eventually enables him to penetrate into regions that are closed even to our greatest scientists. This teaching is the accumulated wisdom of millions of years. It is the knowledge of races and people who have lived so long before the historic age that their very existence is doubted by most scientists. Still that knowledge, or at least part of it, is our property now. That it must be true can be easily guessed by those who follow the progress of our modern science, which has already verified several of the most astounding statements of the archaic knowledge, especially those relating to the so-called occult powers or qualities of the human mind, like telepathy, telekinesis, clairvoyance, second sight, the healing powers, the aura, the astral body.

All those powers of the mind do really exist, although they are as a rule only manifested under abnormal conditions. The true progress of the human race consists in their being brought under the rational will of man, so that he can make use of them while here in the normal condition, whenever he so desires. The task of Theosophy is to teach man how to develop the higher powers in the right way, how to make the right use of them, so that he as well as others can derive the greatest benefit from them.

In my opinion, only those can do it who follow the path of the Masters, the path that leads to the all-absorbing love for every human being. That this pure love was the fundamental principle of the archaic, theosophical teaching, the following very old Egyptian Hymn proves:

"Thou, producer of beings, we adore the souls which
emanate from Thee,
Thou begettest us, Thou unknown!
And we greet Thee, in worshipping each God-Soul
Which descendeth from Thee, and liveth in us."

SOME SUBTLE DANGERS ON THE PATH.

By FRANCIS MAYER.

"Ere thou settest foot upon the dreary Path of Sorrow,
'tis well thou should'st first learn the pitfalls on thy way."
The Voice of the Silence.

WHEN Psyche, the bride of Amor, tries to join her husband, Venus claims Psyche as her fugitive subject and, with the aid of Mercury, pursues her until she is captured by Habit, and subjected to hard trials. So Apuleius tells us, in his charming and initiative story of Psyche. This thinly veiled allegory means that when the human soul begins its path to union with divine love, its action causes a natural reaction, which, as Apuleius correctly states, come from Venus, the ruler of generation. For the soul is subject to the law of generation, in the sublunary world. She is rightly called fugitive, because on entering the way of regeneration, her purpose is to liberate herself from the cycle of generation and the necessity of rebirth. The nature of this reaction is physiological as well as psychological, and must therefore be explained from both these viewpoints.

The first step on the Path is chastity, which is to be understood as a continuous suppression of the natural desire for union of the sexes. The procreative function is natural to man, and the whole organism is adapted and attuned to its regular exercise. Consequently, when the forces which were used in generation are directed to the purpose of regeneration, when the whole organism is being attuned to another key, to that of higher spiritual ideals, this brings about some radical changes. Currents of the nerve fluid are altered and the function of the entire nervous system—sympathetic and cerebro-spinal—is influenced. The old balance between the harmonious working of these systems and the different organs becomes affected, and, until the new balance is established, temporary disturbances in health—as the result of establishing a right balance—are often unavoidable. The nature of these disturbances are frequently of a complicated nature. Medical

science states part of the truth: that a continued suppression of the sexual desire is usually followed by one of the many forms of neurasthenia. The able Parisian nerve specialist, Dr. H. Baraduc, has treated this matter more extensively in his works and has by experiment demonstrated the mutual interaction between body, soul and spirit. From a scientific standpoint, he states that during the evolution of the soul the nervous and circulatory systems, as well as digestion and assimilation, are subject to certain fluctuations, which temporarily affect the general health of the body.

With persons in normal health, this reaction is slight and not at all dangerous. It acts like a fever by which nature burns up the refuse in the body and thus eliminates what would produce disease. But the same reaction may have a more pronounced effect on so-called nervous persons, those whose nerves are kept at high tension. This is because chastity increases sensibility, and one's sensibilities will run to extremes if not regulated by a strong mentality.

Thus there is danger to the health; but the moral effect may in turn produce a more subtle danger if the student is not well prepared. He naturally expects that the work of regeneration will benefit the body as well as the soul, and that the improvement should begin with and be first noticed in the body. In his eager expectation he is apt to be unmindful of the alchemists' oft-repeated statement: The chair of life contains not only a universal medicine, but also a potent poison. When disturbances in the health prove this statement to be true, the student feels disappointed and depressed by the unsatisfactory results of his efforts, instead of the benefits which he had expected. He may become anxious about his health; the disappointment, linked to fears, may cause him to lose ground; then doubt arises, which, if not dispersed, will stop all progress, even though the student should continue his work half-heartedly.

But disturbances of health may also be in consequence of other mistakes which the student has made. Therefore, in any case, it will be wise for him to examine and analyse his whole course and condition. If he has not made any serious mistakes there will still be a reaction, for action is always followed by a proportionate reaction. The quintessence begins the work of regeneration in the body by a radical house-cleaning, after which the rebuilding begins. For the new wine of spiritual power cannot be contained in an old bottle.

The way in which Venus pursues her fugitive subject, is by an initiatory trial examination as to the stability of the organism and the strength and purity of the mind. Sexual desire is the most potent and the most deeply rooted of all natural instincts. After being suppressed for a long time, it is likely to change its form and reappear unexpectedly in disguise. Though sometimes easy, it is usually hard to detect its real nature. It is the real Proteus of a thousand forms. The alchemists of old were right, when they represented Mercury in all colors of the rainbow; symbolizing thereby that the sex desire always changes its color and the mode of its manifestation to accord with the special idiosyncrasy of the person in whom it manifests.

Any standard medical work on sexual psychopathia will give the student ample information concerning aberrations, which may result from suppressed sexual desire. These may appear in the neophyte if he is not strong and clear-minded, and especially if he be not sufficiently pure-hearted, as he should be to prevent these dangers. Here I want to call attention to an especially dangerous and not infrequent occurrence. It is one in which Venus reappears in the disguise of a vestal virgin, when the suppressed sensualism is re-expressed in the form of a vague sentimentalism and emotional mysticism. The change is of a psycho-physiological nature and may be easily understood. The ancients knew, and modern medical science also states, that love and religious emotion are but different expressions of the same passion, that they come from the same source and are, under certain circumstances, vicariously interchangeable, and that both may again change to active or passive cruelty. Pure ideal love may evolve pure mysticism, that inscrutable communion with the Deity in which the personality becomes absorbed. By ideal love I mean the true unselfish love of Deity or Humanity only, and not the nonsense usually misnamed "Platonic love," with its "soul-kisses" and other even less veiled manifestations of mere sensualism. True mysticism is an exceedingly rare flower. In the average human being love is united to appetite, and it is not entirely without the sexual element even when transformed into religious emotion. The biographies of some sanctified persons are illustrations of this fact, and also that when such an emotional mysticism develops, the intention may be the best, the purest adoration and self-sacri-

fice, but the suppressed and subconscious nature will surely come to the surface and cause confusion. The usual result is at best a continuous dreamy state of mind, which saps the energy and kills the ambition of the outer (as well as the inner) man. So that, in the work of regeneration there is no progress whatever during such period. In such a state, the mind is too negative and open to influences; therefore, such mysticism may end in irresponsible mediumship, usually called spirit-control, which is the exact opposite of the daemon of a Socrates; or the end may be a mild or violent religious mania.

It is well to know and to remember that in her pursuit, Venus is not restricted to the conscious plane only. As indicated, her attacks are often by the way of the subconscious mind. Many of our acts, though apparently resulting from our own conscious volition, are on closer examination found to be reactions as the result of her suggestions, which are given through the subconscious nature. Her favorite way of working is through dreams. The much ridiculed "incubi" and "succubi" of the ancients are her servants. As related in the story of Apuleius, Psyche was captured by Habit, the maid servant of Venus. She follows the fugitive soul even further, into the astral world of deceptive visions, which is also a hall of learning. "No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem," is a statement made in a footnote in "The Voice of the Silence." Again, "The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Mara." Mara is the "Great Ensnarer"; temptation personified.

When the student is so far advanced that the condition of being in touch with the world called astral is partially established, there arises a new temptation. It is the temptation to try his newly-acquired power on someone—just to assure himself of its actual existence. The yielding to such a trial—though it be only in the form of "an innocent joke"—may be the first step on the left hand path. And even when this temptation is successfully overcome there are others at hand, just in this critical period of development. At this period the student naturally desires to have occult phenomena, and in his efforts to produce such phenomena he is liable to become entangled into undesirable associations with entities of the

invisible world. Further, some practical success may open to him a new and wide horizon which may attract and make him too bold, or proud, or even a cold egoist. If he yields in either case, on the one hand he throws himself headlong into unnecessary perils; on the other, egoism separates him from humanity. This is moral suicide. Different temptations are hidden under noble forms of ambition for fame or power, or an ardent desire for worthy pursuit of the arts or sciences. The danger in these subtle forms is not made less by their seeming to be worthy and noble. So they are, for one who is following the beaten track, but not for the neophyte. That which is a dominant passion in his soul, turns him away from the Path.

The Great Ensnarer has his pitfalls ready for every idiosyncrasy of the human mind, for every sentiment and emotion of the human heart. The developing human soul is too precious a prey to be allowed to escape, so he is closely watched from the invisible realm. The student will feel and become conscious of this fact as he progresses. He is watched by the adversary; but, fortunately, he is also watched by friendly powers.

The apparent and subtle dangers which must be encountered and overcome are numerous. It will not be necessary to go further into details. Such as have been mentioned should be sufficient to call the earnest attention of the student to this fact: that such subtle dangers do exist, and that he should be prepared and on guard at each step on the narrow way. "Eternal vigilance is the price of Liberty," particularly in our inner life. Continuous introspection and a merciless and critical search into the motives which prompt our acts, are necessary. Then, when, by these means, the student has realized that he is on the right way, he may safely, aye, he should, face each coming event and every new development with a superior philosophical indifference.

Go ahead! Do your duty, and do not care for the results! Disturbances in health, periods of depression, "blues," all will pass away; and after they have passed, he will feel more vigorous in mind and body than before, and he will find that each overcoming gives more power, and that through all periods there is a steady growth. So with more confidence and self-reliance he will await the coming of new periods of fluctuation. They will come, because a steady balance is

impossible until the soul is no longer earthbound, until it has succeeded in freeing itself from the magnetic influences of the earth's aura, which is the "bondage to Egypt," and has crossed what is mystically called the Red Sea. It is therefore not only best, but a necessary part of the work to regard every turn of the balance with equanimity; though, of course, no duty to the soul or body should be neglected. Proper mental and bodily hygiene should be practised, but one should adhere to the rule: practise no mental exercises when ill. Over-anxiety not only distracts the mind from the goal, it causes hypochondria. It is literally true that he who cares too much for this life is liable to lose the life eternal. It is of no use to feel much distressed over minor mistakes and their consequences. The struggle for the Crown is not determined by a single battle, but rather is it a seven-years' war in which decisive battles count. The student must have stamina if he is to reach the goal.

He who struggles on with determination and sincere and unselfish efforts, will discover that not only temptations come from the invisible, but also considerable help. At first he will intuitively feel, then gradually realize, that so long as he does his duty he is being protected by and will be accepted into a nameless fraternity, which extends beyond the material plane, on which he can surely rely. When he needs light he will receive it, and though it may not be when he thinks he needs it, yet he will have help when it is really needed. The Golden Chain, which is said to bind the planets and to unite mind with minds, is not a myth but a fact. When he is under trial and help seems far away, the student should remember that struggle is necessary for the development of his senses, faculties and powers, which are latent, into conscious use. When he is in sympathetic relation with the soul, power comes, but is developed only by its exercise in overcoming resistance. Temporary disturbances in health will teach the student—better and more effectively than anything else—certain necessary lessons in the art of managing vital forces, and the use of thought in maintaining the equilibrium called health. He will appreciate the value of these lessons as with increased spiritual development he learns that the spirit sometimes draws heavily on the forces of the body. His vitality is increased, but health is delicately balanced.

Let the neophyte fight on, like as a valiant soldier fights

when he knows that, behind, the bridge of retreat is destroyed. This is not a mere simile. After a certain point on the Path is reached, a safe retreat is no longer possible. Among others, Eliphas Lévi expresses himself with force on this subject: "Do not boldly start on the way of high science; but, once started, one must reach the goal or perish. To doubt is to become insane, to stop is to fail, to retreat is to hurl oneself into an abyss." During the old Egyptian initiation, when the neophyte had reached a certain point in his course, he was informed by his guides that he might still return, but that if he chose to go on no retreat would be allowed; and if he failed he would never again see the daylight. They believed that a weak or coward soul when further developed is likely to become an evil daemon. A striking illustration of the consequences of such failure is shown by Bulwer Lytton in his famous story, "Zanoni," where Glyndon fails in his initiation and wrecks his own life. "He who had drawn into his frame even so little of the volatile and vital energy," writes Mejnour in his farewell letter to Glyndon, "has awakened faculties that cannot sleep." The inhaling of the Elixir is the crucial point, from which there is no return; Mejnour continues: "Thou wilt find the restless influence in all that thou wouldst undertake. Thy heart, amidst vulgar joys will aspire to something holier; thy ambition, amidst coarse excitement, to something beyond thy reach . . . Man's only indestructible possession is his memory. . . . Thou canst not annihilate that which has no home but in the memory, no substance but the idea."

The author's deep insight into the workings of the mind is confirmed and explained by medical psychology. According to this, experiences following what is called inhaling the Elixir, are deeply rooted in the memory. By association of ideas this memory emerges into consciousness by automatic cerebral activity; then the bitter memory of failure in the past experience takes hold on the thoughts and affects imagination, despite all efforts of the conscious will to suppress it. This gains strength with every new action on the sensorium. In many cases such automatic, involuntary and uncontrollable memory, acting on the imagination, may cause delirium or insanity.

Failure is the punishment for the violation of nature's most potent law, the law of evolution, of eternal progress. He

who has achieved the rare success of finding and entering the Path, he who would cross the Great Sea and pass through that Gate on the other shore, which a great teacher has said is narrow but that leads to life, he with cool head and warm heart, should go on, no matter how tempestuous his voyage may seem. He is not alone. He is well cared for amidst the waves. He may be tossed high and low; his ship may be racked and strained, but it will not sink. *Fluctuat nec mergitur!* as the old Rosicrucian adage says.

Lectoribus salutem!

THANKSGIVING AN ATTITUDE OF HEART

BY P. R. O. F.

THANKSGIVING is a true characteristic of a true heart. Animals can not give thanks. Thanksgiving is an expression of humanity and a personal living relation. Thanksgiving is the sign of an humble heart. Lucifer was too proud to give thanks. St. Paul traces the origin of heathenism to want of thanksgiving. Because men neither glorified God nor gave thanks, the wrath of God was revealed against them (Rom. I. 18-25). Thanksgiving consists not so much in the thing given, as in the personal attitude of the heart which gives. The mite is more than the great gift, when given with love. One has truly said that "rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself."

PHRENOLOGY AND PHRENOLOGISTS.

By Alexander Wilder, M. D.

ARE we Phrenologists? I hardly know how to answer. I admire Dr. Gall, Spurgheim and George Combe. They opened the doors of the head for scientific observation, and gave us the impulse to look in and learn what we can.

Before these gentlemen, the endeavor was made to solve the question metaphysically, Dugald Stewart attempted to divide us up into mental faculties, as Consciousness, Perception, Attention, Conception, Abstraction, Association of Ideas, Memory, Imagination and Judgment. He appended to these the Affections, Desires, Self-Love and the Moral Faculty.

Dr. Thomas Brown of the University of Edinburgh made a simpler and more general classification. He began with the external and the internal affections; making the external affections comprehend all our sensations, and dividing the internal into intellectual and emotional. Under the intellectual states we have simple and relative suggestions, and under emotional all the passions and desires. This is a trend toward modern Phrenology.

The German Philosophers regard mind as not a topic of transcendental philosophy, but a positive science, which they denominate Psychology. Instead of giving a long array of mental faculties they have circumscribed them to three: Intellection, Sensation and Volition. The summary may be familiarly expressed as follows: the intellectual faculties are of three kinds: 1. The purely intellectual,—we think. 2. The sensation,—we feel. 3. Volition,—we will, we determine.

So far as they go, I do not object to these definitions. I heard them over and over again at Concord, in season, out of season, and even out of reason. They go perhaps as far as man without a God, can go. I apprehend, however, that they carry us to the very threshold of the condition described by the great apostle: "Even as they did not like to, retain God in their *epignosis,* knowledge, faculty of knowing, God gave them over to a reprobate mind." There is no room for religion or philosophy(intuition or any concept of God or im-

mortality, between these three whited walls of modern construction. For convenience sake however, we will use the division so far as it will let us go. Dr. John Hughes Bennett remarks: "Of the intellectual faculties there is a general or predominant one which is Consciousness. It is the ego or idea of our own existence, and which, influenced in various ways, causes the other mental faculties. Thus, if directed to the present, it is perception; if it recalls the past, it is memory; if it suggests the ideal, it is imagination; if applied to thought synthetically, it is generalization; if analytically, it is reasoning; and if it originates ideas intuitively, it is original conception." I like this last phrase of Dr. Bennett's. It gives a loophole out into real philosophy and away from atheism. A conception may be original, but in physiology it is a double operation. The human mind does not produce ideas parthogenetically. If it does so operate, and of itself alone evolve original conceptions, it is a god, and there are in consequence as many gods as minds. The truth is, that the mind only develops, evolves, produces, gives birth to what it has before contained. It is a mother, so far as this is concerned, and received these ideas from the Great Father in the world Beyond. I apprehend, however, that Dr. Bennett would hardly bear me out so far; but if alive, would get angry, call me hard names and turn away.

In the department of sensations are included the physical and mental. The first are the five senses, and the muscular sense, or sense of weight. The mental are those often denominated passions, hope, fear, grief, pride, hatred, desire, aversion, joy, sorrow, despair, audacity, courage, to which, he adds, self-love or vanity, and the moral faculty,—a feeling of being right or wrong. Sensation, Dr. Bennett adds, is the consciousness of an impression; and the same relation that the influence has to consciousness, volition has to sensation. In order to will, there must be an object, physical or mental. Thus will, directed to the muscles, causes voluntary motion; if to sensation, attention; if to thought, abstraction or concentration of ideas.

Dr. Gall observed that individuals remarkable for certain characteristics had a corresponding enlargement in certain regions of the skull. Following this comparison, he arranged the lobes and regions of the brain according to these peculiarities. The new speculation was denominated Phre-

nology. Its general proposition is, that particular regions of the brain are devoted to special functions, and that by an inspection of the exterior of the cranium, mental pecularities may be detected. This view appears to be sustained by the fact that such a plan of special function is in strict harmony with the general mechanism of the system, in which particular organs are charged with particular duties; that in any individual, the mental powers are not equally or proportionally developed, but some at one period of life and some at another; and so likewise of their decline, some remaining at their original strength, while others may have become seriously impaired. It does not appear how these facts can be explained upon the hypothesis that the brain acts as a unit. They may be readily understood if it be supposed to act by parts which are developed in succession.

The same conclusion is arrived at from well known facts connected with insanity. It frequently happens that some of the faculties alone are deranged, while the others retain their power, and some may even become more perfect than before. So likwise in dreaming, some of the faculties retain their activity while others have become dormant. It is also declared that where there is the same peculiarity predominating in different individuals, it has always been attended by an unusual development of some point or locality of the brain. It must be acknowledged that this is in no way inconsistent with the general plan of the nervous system. Every sense has its peculiar ganglia and other apparatus; and when one variety or species of the lower animals exhibits a function, instinct or endowment superior to another, it also has a contemporaneous development of the nervous system.

In passing upon the merits of phrenology candor dictates that we state fairly what it professes as a science. It propounds as its dogma that the brain has special functions assigned to its several parts, so that the various faculties of the mind have their particular organs in various regions of the brain. This hypothesis having been duly asserted, the promise of the phrenologist is to localize the several faculties. Gall and his followers have attempted this by careful observation and comparison. By paying attention to the principal characteristics of remarkable men and the living habits of animals, he found this fulness or prominence to coincide in a number of cases; and from these coincidences he concluded

that there was the organ at that spot for that specific function under observation. The whole detail of phrenology consists of such observations and the result of the coincidences.

The various regions are set apart for classification of functions and faculties. Beginning at the rear of the skull they locate what they call selfish propensities. Then going over and ahead of them they fix the selfish sentiments. Next we have the moral sentiments, then the semi-intellectual faculties and then the intellectual faculties, which are subdivided into perceptive and reflective. Such is the phrenological geography of the head as divided into countries. Of these Gall and Spurzheim made thirty-three; to which George Combe added two, number and eventuality. American phrenologists have added suavity and human nature.

We will proceed to enumerate and define the townships, the local distinctions. I acknowledge that I am at a great loss how much importance to attach to this so-called science. It seems to provide for a certain want in our learning, that of making definite and distinct the relations of the one mind or spirit within us, and the division of functions in the organism in which it is mirrored and by which it operates.

The phrenological arrangement hardly meets our conception of logical order. Its advocates assure us virtually that there can be no very certain accuracy. Every faculty is influenced more or less by all the others, so that all character, and in fact, all action, is compound. No man is sagacious enough to dig out a very critical description under such conditions. The faculties of memory, reasoning and judgment, which exist in every one's consciousness, are not included in the phrenological chart, but only inferred and assigned to all the others, or their attendants. The instincts are poorly delineated. The propensity for adventure, for running, swimming, walking, talking, singing, learning, are not well indicated. The instinct of self-preservation has also been instanced as being without a phrenological organ. Our American phrenologists have endeavored to establish organs of alimentiveness or vitalitiveness, but even these mean something different.

Two functions or faculties pertain to every living being possessing intelligence—the love of life and that of sexual association. The organs of the body are all adapted to these two ends. All love implies association, the mirroring of one's

own thoughts, and emotions in the mind of another; all terror relates to peril of life, and that which relates to life. The phrenologist tells us that the cerebellum is the organ of sexual instinct and passion; but this I beg leave to dispute. Critical observation has shown that animals with large cerebellum are often far less salacious than others with smaller development. In two cases recorded by Combette, the patients were epiliptic, and had cerebellums greatly atrophied. Yet the sexual passion was a madness with them in each case. Indeed, no intelligent physician having nervous disorder to treat where this characteristic was noticeable, would pay much attention to the size of the cerebellum; but far more to the general health and the moral faculty of self-control, which also is omitted from the chart.

Much is said, I know, about the large back-head; but I rather think that this fact is associated with analogous structure of all parts of the body. As near as I can judge, where the top-head and frontal parts are inferior, there is exhibited a transcending brutal nature. Where the nobler brain is present in full proportions, there may be like tendencies; but then we have one of two conditions. Either the superior, moral and intellectual tendencies subserve to the other and make the individual a greater brute than the animals themselves, or else the higher mind and will subordinate every other impulse and principle, rendering the lower the minister to the higher, as steam and the animals are made to propel our machinery and vehicles, and the lightning to carry our messages.

Not only is phrenology unlucky in regard to the cerebellum but in regard to its conjectures with regard to the back-brain itself, the posterior lobes. In this posterior lobe are the so called organs of philoprogenitiveness, adhesiveness, destructiveness, combativeness and other propensities, which are regarded as common to man and animals. This sounds very plausible; but a large number of animals have no posterior brain at all, and none have it so complete as man. On the other hand, the frontal lobe and the middle lobe where moral faculties are said to dwell are found to exist in the lower vertebrate animals; and yet only man exhibits them in any considerable perfection.

There is only the reason for this which a philosopher will recognize. The animal has no intellect or moral nature

to employ his fore-brain and top-head with. However complete his faculties are about and above his eyes, he cannot learn lessons and construct logical argument; though his veneration be prodigious in development, and his hope and wonder in keeping, he never loves his fellow, recognizes a spiritual universe, or worships God. In trade, one must have capital already or he cannot acquire wealth; he that makes an endeavor, trusting fortune alone, generally ends as he begins. "He who would bring back the wealth of the Indies, must carry out the wealth of the Indies."

Oliver Wendell Holmes, always interesting, but not always just, has given phrenology just the description which seems best to meet it. "A pseudo-science," he says, "consists of a nomenclature with a self-adjusting arrangement, by which all positive evidence, or such as favors the doctrines, is admitted; and all negative evidence, or such as tells against it, is excluded. It is invariably connected with some lucrative practical application. Its professors and practitioners are usually shrewd people; they are very serious with the public, but wink and laugh a good deal among themselves. The believing multitude consists of women of both sexes, feeble-minded enquirers, poetical optimists, people who always got cheated in buying horses, philanthropists who insist on hurrying up the millenium, and others of this class, with here and there a clergyman, less frequently a lawyer, very rarely a physician, and almost never a horse-jockey or a member of the detective police (I did not say that phrenology was one of the pseudo-sciences.)

"A pseudo-science does not necessarily consist wholly of lies. It may contain many truths, and even valuable ones. The rottenest bank starts with a little specie. It puts out a thousand promises to pay on the strength of a single dollar, but the dollar is very commonly a good one. The practitioners of the pseudo-sciences know that common minds, after they have been baited with a real fact or two, will jump at the merest rag of a lie, or even at the bare hook. When we have one fact found out, we are very apt to supply the next out of our own imagination. (How many persons can read Judges XV. 16 correctly the first time?). The pseudo-sciences take advantage of this. (I did not say that it was so with phrenology.)

"I have rarely met a sensible man who would not allow

that there was something in phrenology. A broad, high forehead, it is commonly agreed, promises intellect; one that is 'villanous low' and has a huge hind-head back of it, is wont to mark an animal nature. I have as rarely met an unbiassed and sensible man who really believed in the bumps. It is observed, however, that persons with what the phrenologists call 'good heads' are more prone than others toward plenary belief in the doctrine.

"It is so hard to prove a negative, that, if a man should assert that the moon was in fact a green cheese, formed by the coagulable substance of the milky way, and challenge me to prove the contrary, I might be puzzled. But if he offer to sell me a ton of this lunar cheese, I call on him to prove the caseous nature of our satellite, before I purchase.

"It is not necessary to prove the falsity of the phrenological statement. It is only necessary to show that its truth is not proved and cannot be, by the common course of argument. The walls of the head are double, with a great air-chamber between them, over the smallest and most closely-crowded 'organs.' Can you tell how much money there is in a safe, which also has thick double walls, by kneading its knobs with your fingers? So when a man fumbles about my forehead and talks about the organs of individuality, size, I trust him as much as I should if he felt of the outside of my strong-box and told me that there was a five dollar or a ten dollar note under this and that particular rivet. Perhaps there is; only he does not know anything about it."

He illustrates by showing that the thief A has a large organ of acquisitiveness, of which copies are made, and the bump does not lose in copying. B is a bigger thief than A. He has little acquisitiveness; but phrenology is maintained because conscientiousness is also small, thus C used to steal before he was weaned, and pick his own pockets if he could not those of some one else. He has prodigious, alimentiveness and used to buy nuts and gingerbread with the money he stole. Then comes a fourth; little brain but marvellous power, like Lord Byron, for example. "It is not the size alone but the quality that determines the degree of power."

Heads up, I win; tails up, you lose.

I must acknowledge that I have little faith in phrenology as a science, or rather as an art or method of determining character and ability. I believe that the gray ganglionic

brain is the organ of mind, and that it originates influences, or is the medium, for that purpose, which the nerve tubes transmit all over the body. But I see no facts which indicate that memory, judgment, consciousness, or reasoning, belong to one part of the convolution more than to the other. Nor do I perceive any good reason for supposing that the cerebellum represents any element of character at all. So far as prominences and depressions are manifest, they are physiological and physiognomical.

A more philosophical view of the subject will require us, in no case, to set aside any fact that has been entertained; but only to recognize its place and order. The soul is not younger that the body and coming into existence after it; the elder may not sense the younger by order. It is threefold in its being; in the first, indivisible and eternal; in the second, divisible and corporeal; and in the third an energy intermediate. It is united to the body, Plato says, center to center. The corporeal nature is formed within it; but it extends actually throughout space. Its two divine circles were bound to the head, which is man's most divine organism and the ruler of our entire structure.

All names which signify goodness center in the idea of mind. Hence God is understood to be mind as distinct from matter, and the head being the diviner part of man, is the abode of the mind. Both Plato and Demokrites, the philosopher and the agnostic of old times, made the whole head the abode; whence Straton placed it at the middle of the forehead; and Herophilos at the sinus beneath the brain. Pythagoras placed the grosser soul in the heart; the diviner in the head. There were advocates of the diaphragm; and others that extended it from one to the other, of by the pneumagastric nerve.

Plutarch, in the vision of Timarchos thus explains the matter. The purer part of the soul still remains without the body; it swims above and touches the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, so long as it proves obedient, and is not overcome by the appetites of the body. The part that is plunged into the body is called soul, but the uncorrupted part is called mind; the vulgar think it is within them, as the image reflected from the glass is supposed to be in that.

There is very much of fact in this old Greek discourse.

We may agree with it that the extremity of the head is the place of the mind, which nevertheless is outside of it, and that the higher and nobler parts are the organs of the nobler and better motives. I make no quarrel with the phrenologists in their general facts; I believe fully that the higher intellect is in the second or middle lobe of the brain. Its perceptions are acutest and loftiest. The fore-brain is full of scholarship, perception, logic and the like, but it is all of the intellectual order, as that word is usually understood. It is a sensibility of the facts external to us, and reasonings from them. But when the top-brain is active, the person is perceptive and, what is more, receptive. He can apprehend and know the highest, and so knowing, possess. Knowing the highest, the afar and yet near, the eternal and yet present, his science is wisdom, and he a philosopher. None others, properly speaking, are.

The mind operating the brain, will display itself to best advantage in the best formed, healthiest, most orderly. I doubt seriously whether there are any organs of passion, propensity or psychic principles, as distinguished from intellectual, in the cerebrum. These naturally pertain to other structures; to the body principally, and to the head only as the reflection of the body. Be a little careful how to distinguish, however. One affection prompts to press its object to the bosom, but a glow is kindled at its polar position in the head, whether in a hectic flush at a certain point in the cheek, and warmth in some part of the back-brain. Another will show itself about the mouth; and so on. It is very probable that the medulla oblongata is the center in these matters, and receiving the impressions, transmits them to the sensorium, and thence to their polar focuses. If the head is powerful at the top, the will and purpose control the emotions and actions; if, however, it is relatively weak there, and the parts closest the body act in sympathy with the passional nature, then these govern and disorder the whole moral nature. There may be a power, but it is of the nature of a mad bull's fury, a goat's salacity, a swine's animality, some all-governing selfishness, a despotism, or greed, or envy, jealousy, malice—which alike disease the body and character.

Whoever is hard-hearted, devoid of intuition and holy affection, will perhaps see differently. But such are not philosophers, and cannot esteem or even understand psychic science.

"TWO MEN IN THE SKIN OF ONE MAN"

By CHAB JERRE GUARDIUS

IN his remarks on Rom. VII, Flacius said that "two men are found in the skin of one man; that is, two kinds of power exist in the regenerate person." This is the Christian's every day experience. He has received the Christ's-Spirit, yet he is still carnal, for his body is not yet regenerate. An unhappy dualism, an unabolished antinomy, remains as a "thorn in the flesh," teaching him to watch and to pray. Yet essentially he is at rest, for he dwells and takes root in Christ. Such is our condition religiously considered. But are not many of us in another confiict besides?

Man is related not only to God, but also the world—the word taken in a good sense—and to himself. For the present we will consider these two relations as independent of the religious one. There is something in every well organized man or woman, who demands that this relationship be understood and kept in proper order. It is the world of ideals, which craves attention and realization; and when they disobey, it quickly shows its disapproval and calls to order. Ordinarily, people obey this their inner ideal and live with it under tolerably good conditions. But some come early to a radical conflict with this ideal and an estrangement takes place, paralleled only by the effects of sin and "fall from grace." The life of such people is one of disharmony and unhappy conflict with themselves; "sweet bells out of tune." This condition is not only or alone that of old maidens and bachelors, but it is that of those to whom Nature seems a silent reproach. Is it not a fact that the serenity of Nature is often a torture to many people, and that they seek the whirl of society in the false hope to escape the still but strong words of disapproval which she speaks? These sufferers most keenly experience that "Nature is full of our own human heart," and its pangs of conscience, and that her silence becomes most oppressive because they are out of tune with her. In all the voices of the stones and the trees, God speaks. Nature is his outer gate; it is therefore that her silence is so eloquent. There is still another way in which the natural environment forces

many transgressors against the Ideal to pay attention to their inner life. Nature and life becomes sometimes so dreadfully *indifferent* to them and their sorrows. The unfaithful and the lawbreakers—and those who do not carry out their ideal calls are lawbreakers as well as those who act contrary to God's commandments—find themselves alone and isolated in creation. They are "out of order" and cannot get into their right places, try as they may; for they try the wrong way, not *the* way, which is their way. Only in *their* way can they succeed. I do not know which of the two is the worst to suffer. Nature's eloquent reproach in silence, or her indifference. The last is terrible for sensitive persons. We may learn that from many of the poets and we hear it now and then in the biographies of the lovers of solitude, in the sighs of a Leopardi and a Blanco White.

Much more numerous are they who are in conflict with life and their human surroundings. Sometimes by no apparent fault of their own; oftenest on account of lack of moral courage or secret sins do people fail to find their right berth. He who was called to be a speaker, to sway the masses by the magic of his personality, has not realized his life call because early or secret dissipations have sapped his strength. They were not able to destroy his nature, though they soiled and distorted it, leaving him spiritually polluted and ideally deformed. He whom the gods of fate fitted out with their choicest gifts, that he might lift his people into new stages of culture and civilization, has gone off from the appointed road and indolently laid himself down to enjoy his gifts in self-gratification. When he waked up and realized what had happened, he discovered that the Kingdom had been taken away from him and given to another, less gifted, perhaps, but more faithful. Henceforth he spends his days in criticisms and melancholy wailings. Other illustrations, such as upon feminine disloyalty to the ideal and personal call, may be found in "The New Magdalene" and "Jane Eyre."

To all of these we may say: "Two men in the skin of one man."

The story of The Love of Indra, as found in the "Ramayana," India's great epic, affords an excellent text for this case. Indra, the god of light and the upper air, had given his love to two fair young maidens, and had led them into Mount

Meru, that he might bestow upon them the greatest gift a god could give, his love. The young maidens did receive the "sorrowful gift" of the great god, but they fretted against the crown he placed upon their heads, complaining that it burned away their frail bodies and deprived them of the company of their equals. So one day they wandered away and down from the heights and went into the valley of the Utterakuras —to those "lovely and courteous" people, who never went to any extremes; those bland and refined men and women, who spent their time in saying "nice things," but never meant or did anything seriously. For a short time the faithless maidens found congenial company in the valley of the Utterakuras. But soon, only too soon, did they experience their punishment, for a deep unrest settled upon their minds and hearts, never allowing them to enjoy fully the cups of pleasure and often driving them aimlessly about seeking "they knew not what." To the mount they could not return, for their sight could no more endure the light of the celestial heights. Their hearts were faint and their feet weary, for strength no longer flowed from above into their veins. Their indistinct recollections of their first love were no guide to their confused thoughts. Neither could they die, for the immortal's love had once shone upon and still claimed them.

How many can not see themselves in these maidens? How many have not been led by the ideal tendency of their hearts and minds into the mountain heights of pure thoughts, noble deeds, and celestial love for "The Good, The True, and The Beautiful?" Was not the god of light and love in that tendency? Did not once the purity of the higher regions so cleanse their impulses and desires, that it almost lifted them out of the ordinary life? Did they not rise above themselves and feel a kinship with the gods? Did they not recognize the god's embrace? And did they not promise to be faithful? Did not their promise fill them with a joy far different than anything hitherto known?

And now I ask you, you who have had such experiences: "How is it that you no more wander in the company of the great Ideals? Do you not know that the secret pangs you suffer and the dissatisfaction you feel with yourself are the result of your absence from the heights? "Two men in the skin of one man." You are homeless; you are homesick. Who shall satisfy you?

The Hindu story throws no light upon the questions: "What to do? How to get out of this condition?" It tells us only that the maidens finally died like the rest of the Utterakuras; not because they had lived too much, but because they had lived too long, and that they went to a dishonorable grave. What help can we give?

Experience would seem to teach that though our sins be forgiven, we nevertheless must atone for their consequences here in this life. God forgives a murderer we believe, but the Law hangs him. A man may "fulfill his destiny" and live to old age, but if he in his youth put his hand into a sawmill and had it cut off, he must live the balance of his life without that hand, and without the effects which would otherwise have come to him through that hand. Though we may not return to the mountains we have deserted, though Mahenda has no more a full love to give to the renegades, we find that many, very many, sooner or later carry out a part of their ideal. Biographies tell us of many a life which has been recovered "just in time," and which have been lived well—minus a great Something. The question of unfaithfulness to the ideal resolves itself into the question of "Sin" and "Forgiveness" and subsequent faithfulness. We read in "The Apocalypse" of "the great multitude" which came out of the great tribulations more or less scorched. Like these, we find "a great multitude" whose ideal has not been realized, whose white garments are spotted and whose vision is diminued—but whose garments are *white,* nevertheless, and who are able to *see.*

A HOUSE PARTY COLLOQUY.

RECORDED BY S. S. NEU.

"THE strangest thing in the world," remarked Funnyman, "is that everyone is himself."

Miss Nicegirl giggled, as she always did at Mr. Funnyman's remarks. As usual, Miss Well-read turned up her nose and sniffed. Mrs. Oldlady said she though it quite natural. Young Mr. Knowit lit a cigarette and gazed unhearing into space, as he always did. Mr. Sage was silent, though his eyes twinkled. Mr. Tonguethinker spoke, as was his custom; he said:

"It would be strange, if true, that everyone is himself. As a matter of fact, few of us are ourselves; we prefer to follow the ideas of others and do as others do. Turn over the pages of history, and you will find that of the vast numbers that must have lived before us there have been a mere handful"—here he held forth his hand to show how small a handful could be—"have shown enough individuality to live in the memory of mankind. The rest of us are not ourselves, but simply the creatures of circumstance. Now, if every man"—

"I don't think," complained Miss Nicegirl, "that that is what Mr. Funnyman meant at all. He meant that he is himself, you are yourself, I am myself, everyone is himself and nobody else."

"That is what I thought he meant," volunteered Mrs. Oldlady. "That was why I said it is quite natural. I don't see how it could be otherwise."

"Suppose for a moment," remarked Mr. Sage, "that you were Miss Nicegirl. Would you not still be yourself?"

"Why, no," Mrs. Oldlady answered, "I'd be her."

"Of course you would be her," said Mr. Sage, "but whose *self* would you be?"

There was a moment's pause for thought.

"Mercy me!" exclaimed Mrs. Oldlady. "You get me all mixed up."

"You would be the same self," Mr. Funnyman pointed out, "in her body. Would you not?"

"That," interjected young Mr. Knowit, whose cigarette

had consumed itself, "is assuming that in transferring yourself to her body you retained your own brain."

"May I ask," inquired Mr. Sage, "what result might be expected if you transferred yourself and used her brain?"

"Why, that would be impossible," Mr. Knowit replied. "The feeling of individuality is a product of cerebration and therefore inherent in the brain."

"I wonder how he knows it," remarked Mr. Funnyman.

"Science has proved that by many experiments," Mr. Tonguethinker stated. "Certainly if you remove a man's brain he stops thinking, entirely."

"The trouble with most would-be scientists and people in general," said Miss Wellread, "is that they are hopelessly behind the times. Science *used* to be very materialistic. Today the most learned scientists agree that not *all* the phenomena of the spiritists can be rejected as fraud. These and a number of highly scientific experiments point to a continuance of the personality after the death of the body and the brain."

"Any scientist who believes that is crazy," said Mr. Knowit.

"If I agree with the crazy scientists," Mr. Sage said, "and hold to the opinion that the self is not inherent in the brain, even at the risk of being considered crazy, I am sure Mr. Knowit will not object?"

"You can hold what foolish opinion you care to. I have no objection." And with that young Mr. Knowit relapsed into another cigarette.

Meanwhile Miss Wellread and Mr. Tonguethinker had been whispering together. Evidently they had reached some conclusion, for Mr. Tonguethinker spoke.

"It seems to me," he said, "that at least we can define the self as the sum total of our memories of—of—"

"Sensations," supplied Miss Wellread.

"And what about our desires and emotions?" inquired Mr. Sage.

"They are the result of sensations," remarked young Mr. Knowit, between puffs.

"And therefore part of the self?" Mr. Sage inquired.

"I—I think so," said Mr. Tonguethinker.

"Certainly," said Miss Wellread.

"I don't know," remarked Mr. Funnyman. "I have lots of desires that I myself do not desire because I know they

are wrong, and lots of emotions that myself holds in check," and he stole a glance at Miss Nicegirl.

"I have a great desire for sweetmeats," said Miss Nicegirl, glancing shyly at Mr. Funnyman, "But the dentist told me not to eat them, and I try not to want them. If myself really wanted the candy myself wouldn't try to fight off the desire to eat it, would I? Sometimes I think there is two of me, but only one can be really me, of course."

"What appears to be the real me," volunteered Miss Wellread, "is the result of our reasoning about sensations, our thoughts."

"Can you think?" inquired Mr. Funnyman, sweetly.

"Idiot!" declared Miss Wellread, sourly.

"What do you mean by thinking, by reasoning about sensations?" asked Mr. Sage, gravely.

"Why, to recall memories of sensation or of previous thoughts, assemble them together and deduce new thoughts; to judge; to deliberate and choose. All these are examples of thinking; in general, to exercise the intellect," said Miss Wellread.

"Do you perform some act to do this?" asked Mr. Sage, still gravely.

"Why, yes, a mental act," said Miss Wellread.

"Who, what," inquired Mr. Sage, "performs this mental act? Who or what is it that exercises the intellect and shifts these memories and thoughts into proper relation so that a conclusion results, and judges, and decides the choice?"

"By Jove!" exclaimed Mr. Funnyman, "there *is* something in back of our thoughts that directs them when we really think, and are not simply allowing pictures to float through our minds. That must be the self we have been talking about. But I don't see how we can say what it is, except that it is the self that knows and chooses and—"

He hesitated.

"And gives us the feeling of individuality?" supplied Mr. Sage.

"That's it," said Mr. Funnyman.

Miss Wellread gazed for several silent moments at Mr. Funnyman.

"Do you know," she said at last, "Mr. Funnyman is really improving. He has said something sensible at last. And this discussion," she continued, "has thrown a new light

on the theory of re-incarnation that I read about some time ago in a book on Theosophy. This self that we have discovered is what reincarnates. At every incarnation it has a new body, raises a new crop of desires, has different thoughts, even. But it is the same *Me,* has the same power of knowing and is as wise in choosing as it was when it left the Earth; and in each life it learns a little more."

"That would account for the individual differences in people," said Mr. Funnyman, "and would explain why everyone is himself."

"By the self I guess you mean our conscience," said Miss Nicegirl.

"No one has ever returned to prove the theory of reincarnation," said Mr. Tonguethinker, sententiously.

"It seems to me the hour is getting late, said Mr. Knowit as his last cigarette burned his lip."

"Yes," said the agreeable Mrs. Oldlady. "I have enjoyed this immensely. I love to hear people argue."

Mr. Sage said nothing, though his eyes still twinkled.

THE RULE OF CONDUCT

By P. R. O. F.

PROTAGORAS' sentence was this: "Man is the measure of all things." The philosopher from Abdera (B. C. 490-415) meant that truth is relative, not absolute; that that which each man holds to be true is true to him; and, similarly in regard to conduct, that it is impossible to pronounce universally that one kind of conduct is right, another wrong; right or wrong depend upon opinion; what is generally thought right is so generally. This reasoning of Protagoras can be understood as the axiom of all idealistic and subjective philosophy; it can also become the basis of scepticism and mean that we can know nothing as it is really, we know only our own opinions. Finally, the famous sentences may also be used in the logical reasonings of mysticism, that is, of the real; we do not *know* anything; we know Man, and Man is the real.

FOURFOLDNESS OF NATURE AND MAN

By C. H. A. B.

NATURE chooses the four-square because, length and breadth being equal, the figure has a fulness and completeness that otherwise could not be attained. Man has developed his own body after a square, both in shape and in temperamental disposition, and he cannot change it if he would. Mentally, man thinks in a square before he built a house for himself. Nature delights in fourfoldness, though she does not always fling a square measure in one's face. Her four-square is not necessarily a geometric figure. You know that her geometry and arithmetic sometimes reads differently from ours. You have no doubt heard it said by those who have been through her school that 1 plus 1 is equal to 1 and not to two, as others say.

In connection with these facts there is also another law that compels us; it is a law which a chemist knows in its most emphatic form. Ask him and he will speak of the law of definite proportions, and as an illustration he may use this. He may tell you that if you mix 23 ounces of sodium with 35.5 ounces of chlorine you will obtain common salt. But, says he, if your .5 of sodium be the quantity of chlorine, nature will not mix that .5 of sodium, but will quietly put that extra quantity of sodium aside, and the rest will all unite. And he will emphasize the fact that you cannot in any way coax or compel nature to mix in that .5. In the mixing, nature is exclusive. This one illustration is enough. Such is the law. Nature is very precise and has her way of doing things, and nothing can change her way. "The life of God is mathematic," said Novalis, and all nature lovers say so, too.

The law of fourfoldness is absolute so long as we live a natural life. You cannot change it and retain a natural life. You may deny the law altogether and attempt to overcome it and strive for a life above and beyond the natural law. That is true. And that striving is called self-denial and the method is called the Path.

INTELLECTUAL OPERATIONS AND THE SENSES.

By Pentaur.

We have a way of comparing facts and thereby determining the relation of things which we already know or believe to those which are just observed or otherwise presented to the mind. We also find ourselves in the habit of tracing all these to their origin, as well as to their sequences. Together with these intellectual operations we conceive various sentiments and affections, which go far to influence the direction of our mental activities. We are tenacious of whatever we regard as our own, or as due to us, and are enabled by this concept to perceive and respect everything that pertains and belong to others. In this way the cognizance of justice is developed, and we accordingly love our neighbors as ourselves. The sentiment of kindness and affection toward others thus becomes active, and with it the desire for their regard and good will. Indeed, there are many forms of different action of this sentiment, such as the family and neighborly relationships which in their turn develop numerous other faculties. We can make up our entire phrenological chart in this way.

Indeed, it has often been thought that with the greater perfectibility of human beings new arrangements and classifications would be necessary for the descriptions of the physical senses, and even for their enumeration, that new faculties would be entered. Sir William Thomson has spoken of a magnetic sense and Dr. Hughes Bennett of a muscular sense. We know that touch and feeling are distinct, that the perception of heat and cold is something still different, and so we may go the round making discriminations. Instinct is a universal faculty of living beings. Sympathy and antipathy are forms of perception which we may not prudently disregard. It has been suggested by a writer that, in addition to the acquisitive, conservative and comparative faculties of the human mind, by which we acquire scientific and other knowledge, there is also a fourth faculty, that of genius or wisdom. I should call it intelligence, in a higher sense of the term. It

is superior to ordinary knowledge. The writer explains it as the faculty which adds to our knowledge of facts an understanding of the law of the facts. It gives to poetry the life of nature and breathes into biograhy a new human breath; gives, so to speak, an intelligent life to steam and crowds the commonplace things of everyday existence with some unknown inspiration.

THE LIGHT BEAM

BY OLIVER OPP-DYKE.

A single ray of light comes beaming down,
And falls upon the nun's uplifted head;
She seems illumined with a heavenly crown—
The light for which her heavy heart has bled.
Upon the beam a sphere of mist appears—
All radiating with a reddening glow—
The outline of the Holy Vessel clears,
And doth its lustre o'er the maiden throw.
Her prayer has been fulfilled; the vision true
At last has come, and blessed and sanctified;
Now gradually recedes the Sacred Hue,
And vanishes as snow upon the tide.
The ray is gone, the cell again is dark,
But in her soul she feels the Living Spark.

SIMPLICITY

By C. H. A. B.

SIMPLICITY means not only truth and contentedness, but also Emptiness—a word that is difficult for Western people to understand. They are so full of activity that activity to them seems the whole of existence.

Hear what the Tao-teh-King has to say about it. In a chapter (XXI.) entitled "The Empty Heart," we read: "The greatest virtue is simply to follow Tao, Tao which is intangible and impalpable, but, *which nevertheless contains all forms and all things.*" And this is the refrain everywhere in the book: "It is the ground we do not tread upon which supports us." Tao, which can not be handled by human fingers or scrutinized by human intellect; which is empty and immaterial; this Tao nevertheless contains all forms and all things. To know this Tao is Simplicity, says Laotze. But how do I know it? "I know it by Tao," answers Laotze.

At first that answer seems to be no answer at all, or at best only a substitution of one mystery for another. But it is an answer nevertheless. I will explain. Jacob Böhme was once importuned by an opponent who said: "Jacob, you talk always about God's plans and purposes. What do you know about them, anyway? Has God told you?" To which Böhme answered: "Quite right. I do talk much about God's purposes. God has not told me, but God's Spirit, who dwells in me, has told me." The same answer would be given by Laotze were he asked. The spirit of Tao in him told him about the esoteric riches of Tao. What Laotze heard we may also, if we live in Simplicity and understand what emptiness means. All this is profound, yet most simple and self-evident!

Tao and Beauty

Tao accepts the mundane as it is and does not shun it, as mystics often do.

The Mundane, the Present, is *moving infinity,* hence the legitimate sphere of Tao (the Relative, the Adjuster). Tao

(the Relative, the Adjuster) keeps the proportion or balance of things; it prevents the loss of the individual in (the) totality, and objects to the individual assuming the part of totality.

Laotze illustrates this office by his favorite metaphor of the Vacuum or Emptiness. To illustrate: the reality of a room is not in the roof, floor or walls, but in the empty space enclosed by these. A water pitcher may be of any shape; its character lies in the space enclosed by the clay and able to contain the water.

Applying this vacuum doctrine to the conduct of life, it will readily be seen that when a man makes himself a vacuum he may easily contain all opposites and thus become master of the situation. The whole can always dominate the part.

Tao as such "emptiness" or non-insistence upon the individual becomes æsthetic. Zennism has elaborated this idea of Tao and made it practical in art.

The Metaphysics of Tao-teh-King or its teaching about *Tao* is really wonderful, but its teachings about *Teh* or "Conduct of Life" are sublime. Without doubt they place that book in the front rank of all moral treatises.

The Meaning of Tao

Tao really means: the form of the formless, a conception difficult to understand for minds without any metaphysical qualities. Popularly expressed, it means something abstract, ideal and intelligible; something that is eternal and universal, and which can only be expressed by negatives or by poetic imagery.

Teh—The Rule of Action

Teh, which signifies *rule of action,* is a necessary sequence from Tao. Its meaning is as manifold as that of Tao. It means "virtue," "efficacy," "power for good;" but in each instance, *"rule of action."*

Tao, centrality, is indicated by calling it the "World Mother," "The mother of ten thousand things," "The Ancestor," "The Master." All these terms convey objective ideas. Hence Tao is both this Present and that Yonder, both the Root whence springs everything, and also the Ineffable or Nameless.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

CONTAINING THE DOCTRINES OF KABBALAH, TOGETHER WITH THE DISCOURCES AND TEACHINGS OF ITS AUTHOR, THE GREAT KABBALIST, RABBI SIMEON BEN JOCHAI, AND NOW FOR THE FIRST TIME WHOLLY TRANSLATED INTO ENGLISH, WITH NOTES, REFERENCES AND EXPOSITORY REMARKS.

BY NURHO DE MANHAR.

(*Continued from page 64.*)

SAID Rabbi Abba: "'The blessing of the Lord maketh rich' (Prov. X. 22). The blessing of the Lord is the Schekina who rules over the blessings that come to mankind. To the words of this verse in scripture is added, 'And he added no sorrow with it.' Now the term atzeb (sorrow) is here used because it alludes to the mystery expressed in the words, 'cursed be the ground for thy sake, in sorrow (beitzabon) shalt thou eat of it all the days of thy life.' The utzeb here designates that sense of the divine wrath and displeasure that causes the face of man to lose all traits of joy and to become pallid with fear and alarm. In addressing these words to Adam God wished to say that henceforth man would not partake of spiritual food and nourishment freed from and unsurrounded by evil spirits, whose object would be to prevent his reception of heavenly and divine benedictions pure and unalloyed with sorrow and regret. This is why scripture states that he, the Divine Being, will not add (yosiph) sorrow (atzeb) with his blessings, thus expressing the same mystery as in the words, 'I will not again (aseph) curse the ground for man's sake.' Scripture further states, 'And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth on the earth and upon all the fishes of the sea,' meaning, 'From this day henceforth you shall be endowed with a human form, of which man by his wickedness had become divided.' After Adam's transgression, the human countenance became so changed that it lost all resemblance of Alhim in whose image he had been

created, so that man, instead of inspiring animals with fear of him, lived in fear of them. As they gazed upon him before his fall, they recognized the marks of his divine origin and stood in awe before him, but, after the loss of his innocency, they regarded him only as a creature like unto themselves. Observe that all men living the higher and divine life and observing obediently the commandments of their Lord, exhibit in their countenances the imprint of the divine, before which all creatures on beholding it tremble and fear. But immediately that men begin to transgress the good law it fades and becomes obscured, that animals are no longer restrained through fear of attacking them. The world after the deluge became renewed and purified, and God in blessing men restored to them the lost power of ruling over the animal creation and over the fish of the sea, as it is written, 'And upon all the fishes of the sea into your hand are they delivered' (Gen. IX. 2)."

Said Rabbi Hiya: "These words signify that the Holy One, as at the creation of man, said unto him, 'Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth' (Gen. I. 28), so at the reinstoration of mankind after the deluge endowed him again with the power of ruling over all animals and living creatures."

Comparison Between Adam and the Postdiluvians.

It is written, "And the Lord came down to see the city and the tower which the children of men builded" (Gen. XI. 8). This is one of the ten manifestations and descents of the Schekina in the world. If it be asked what need was there for descending on this occasion, seeing that the erection of the city must have been well known on high? we reply, it was to pass and execute judgment upon the presumption of these Postdiluvians. The word "liroth" (to see) is sometimes taken in this sense as in the words, "The Lord look upon you and judge" (Ex. V. 20). The esoteric meaning of the words "to see the city and the tower" is this. It was not with the object of seeing *them* but the *men* who were engaged in their erection. When the Holy One is about to execute judgments upon men for their evil deeds, he begins with those who are first and foremost in wrongdoing,

and afterwards, turns attention to their ignorant and misguided followers. But why are these builders of Babel here mentioned and referred to not as men, but as the children of Adam? It was because they acted similarly to our first ancestor who revolted against his Lord and caused death to enter into the world. Even so did they denounce allegiance to the rule of the Lord and by their audacious and presumptious project thought to scale the heights and invade the domain of heaven itself.

RABBI SIMEON ON THE CLOSING OF THE SANCTUARY.

Said Rabbi Simeon: "We read, thus saith the Lord God. The gate of the inner court that looketh toward the east, (quadim), shall be shut the six working days, but on the Sabbath, it shall be opened and on the day of the new moon it shall be opened' (Ez. XLVI. 1.). These words have a hidden meaning which should be made known, in order to comprehend and better understand the true signification of what has formed the subject of our discussion. In the first place, let us inquire why it was enjoined that the sanctuary should be closed during the six working days and opened only the Sabbath and the first of the month? It was in order to guard against the entry of the profane, so that they might not abuse what was sacred and holy, and therefore the gate of the sanctuary was opened only on the Sabbath and the day of the new moon when its light became blended with that of the sun. Observe that during the six working days, the lower world seeks to obtain and draw nourishment from the higher world. It is also during these days that the accuser or spirit of evil, save in the land of Israel, is rampant in the world. At the time of the sabbath and new moon, he is compelled to withdraw his presence and recede into his own dark realm as long as the gate of the sanctuary remains open. Then is it the world rejoices on being freed from the power and influence of the evil one. If it be asked: Is he the only one that rules and operates during the week days? we reply, that before the elementals begin their work in the world, the Holy One beholds and looks down upon it, but only during the sabbath and the time of new moon does he provide for its sustenance that comes through the sanctuary, all of whose gates are then opened and peace prevails in both worlds. Remark that it

is said, 'and the Lord came down to see (liroth) the city. . . .' that is, divesting himself of a part of his glory, he manifested himself in a visible form in order that, after viewing the city and tower they were building, he might confound their audacious plans and disperse them throughout the world."

THE OBJECT OF BUILDING THE TOWER OF BABEL.

Whilst sitting one day in the presence of Rabbi Simeon, this question was asked by Rabbi Isaac: "What impelled these Postdiluvians to be so foolish as to revolt against the Holy One, and how did they become actuated with the idea of building a tower whose top should reach unto heaven?"

Said Rabbi Simeon: "We learn from tradition that by the words, 'and it came to pass as they journeyed from the east' (miquidem) scripture informs us that they quitted the highlands for the plains, the land of Israel, in order to fix their habitation in Babel. 'Here,' said they, 'we can live and dwell, come let us make to ourselves a name, or in other words, let us worship and adore the god of this world, and by so doing acquire and enjoy his favor and help; so that when catastrophies and calamities occur, we shall have here a sure refuge and means of escape from their baneful and destructive effects. Here is abundance of food, and we may reap plentiful harvests which in the past have cost us so great toil and labor. Nay, more, let us make a tower reaching up to heaven, so that we may mount and wage war in the domain of the Premier himself, and thus prevent him from again overwhelming and destroying mankind with a deluge, as in the past.' It is written, 'And the Lord said the people is one and they have all one language and this they begin to do, and now nothing will be restrained from them which they have imagined to do' (Gen. XI. 6). The meaning of which words this is. In the celestial world when all its spheres are harmonious, power is the result. So is it in the world of mankind when all minds become imbued and swayed by unity of thought and feeling. Whatever enterprise or project is undertaken, it is bound to succeed and be accomplished whether its object be good or evil. To nullify their impious intention and purpose of waging war against it was essential that this unity of design should be broken and their plans be thwarted and, therefore, as stated, 'The Lord scattered these

builders of Babel and dispersed them abroad upon the face of the earth. And that they might be compelled to cease the building of their city, he confounded their language so that they were unable to understand each other's thoughts and respond to them. Before this the holy language was universally spoken.

THE PRIMEVAL LANGUAGE AND THE BOOK OF ADAM.

"Its chief characteristic was, it enabled everyone to express himself clearly and unmistakably in terms exactly corresponding to his thoughts, wishes and intentions, otherwise they were not understood and comprehended by the heavenly powers. Thus it came to pass that, by confusion of their speech, their power resulting from union of will and purpose was destroyed and nullified. Note that words of the holy language are understood by celestial beings who, when hearing them are impelled to assist and help those who utter them, otherwise they pay no heed or regard to them. This now occurred to the builders of Babel who, on ceasing to speak the holy tongue, lost power and ability to carry out and execute their design and therefore left off building the city. It is written, 'Blessed be the name of the Lord forever and ever, for wisdom and might are his' (Dan. II. 20), for they come from and are only with God.' Man being naturally too weak and powerless to possess, has corrupted the divine wisdom which the Holy One imparted and made known to the world and also using it for selfish ends and purposes and presuming on the knowledge of it, has dared to rebel and revolt against their lord. This secret hidden wisdom was revealed at first and imparted to Adam who by it became instructed in its secret doctrine respecting the celestial spheres and their guarding angels. Though endowed with all this profound knowledge, he allowed himself to be influenced and deceived by the tempter so that the fount of this divine wisdom and treasury of knowledge became closed to him. After his repentance, it was again opened to him, but only partially so. In the book that bears his name, he has transmitted this divine wisdom to his successors who, after acquiring a knowledge of it, provoked the wrath of the Holy One against them by their abuse of it for selfish purposes. Its mysteries were taught by the Holy One to Noah who at first did the will of God, but

alas! as scripture records of him, he drank of the wine, that is, of the secret wisdom, and was drunken and lay uncovered within his tent, a full explanation of which words we have already given. Afterwards it was imparted to Abraham who in the service of the Lord used it with great advantage to himself, but he begat Ishmael, who vexed the Holy One. So also was it with Isaac who begat Esau. Jacob married two sisters. To Moses was this secret wisdom imparted; and of him it is written, 'Who is faithful in all mine house' (Num. XII. 7), for he manifested his faithfulness in that he never ceased making it the great study of his life. King Solomon became entrusted with it; and of him it is written, 'The proverbs of Solomon, son of David, King of Israel,' and also the prophetic visions of a man who had God with him and was thus able to do all things. Said Solomon himself, since God is with me and hath given this wisdom unto me, whatever seemeth good unto me, I can do. But of him scripture relates, 'And the Lord raised up the adversary unto Solomon' (I. Kings XI. 14). Observe, it was owing to their abuse of true wisdom that the builders of Babel foolishly and rashly revolted against the Holy One, and after striving to execute their evil project became scattered over the face of the earth and lost entirely all knowledge of the mysteries of the secret wisdom. The time will, however, come, when it will be revealed and made known to the world by the Holy One, and he will then become the sole object of man's worship and adoration, as it is written, 'And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ez. XXXVI. 27); or in other words, I will not impart my wisdom to man as aforetime that so they might avoid falling, but slowly and gradually they may learn it by meditation, and thus by assimilation walk uprightly and keep my commandments."

On Words and the Philosophy of Sound.

Rabbi Jose and Rabbi Hiya whilst going together on a journey began conversing on the secret doctrine. The chief subject of their discourse were the words, "For the Lord thy God walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee, therefore shall thy camp be holy that he see no unclean thing in thee and turn away

from thee" (Deuter. XXIII. 10). Why is the word mithalekh (walketh) here used instead of 'mihalekh'?

Said Rabbi Jose: "These words have the same signification as 'And they heard the voice of the Lord God walking (mithhalekh) in the garden in the cool of the day' (Gen. III. 8). In them is expressed the mystery of the tree of whose fruit Adam ate. 'Mithhalekh' denotes the female and 'mihalekh' the male. It was the same divine Being which marched or walked before the children of Israel whilst travelling through the wilderness, as it is written, 'And the Lord went before them by day . . .' (Ex. XIII.21), and is the same divine Schekina that walketh before a man when he goeth forth, as scripture states, 'The Just One shall go before him and shall set him in the way of his steps' (Ps. LXXXV. 13) in order to deliver him from all peril and from all his enemies. That this may be so, it is essential that a man keep himself pure and his camp holy; by which is implied bodily purity, as through it, his body, he is influenced and tempted by the world and the Evil One. It is further added, 'that there be no unclean thing (ervath dabar) in thee'; which, literally translated, signifies foul words and obscene language. By this expression scripture teaches us that not only should we presreve our bodies pure, but also see to it that our words and speech be clean and free from obscenity, which, of all things, is an abomination to the Holy One. And therefore scripture warns us, 'lest he turn away from thee,' for the Schekina abides not with a man of unclean lips."

Ere ceasing to speak, Rabbi Jose said: "Since we are journeying together, let our discourse be on subjects relative to the secret doctrine so that the Holy Spirit of truth may be and abide with us."

Said Rabbi Hiya: "It is written, 'And the Lord said, behold! the people is one and they have all one language, and this they begin to do—and now nothing will be restrained from them which they have imagined to do! Previous to these words it is said, 'And it came to pass as they journeyed from the east (miqqedem) ; meaning their defection from the worship and service of the Premier of the world, 'they found a plain or valley in the land of Shinar.' Wherefore is the term 'found' here used instead of 'they came to'? The esoteric explanation is, they found the Book of Hidden Wisdom that had once been in the possession of the Antediluvians,

and by a prolonged study had acquired a thorough knowledge of its many and deep mysteries, so that they became emboldened to rise in revolt against the Holy One, imagining that by the pronunciation of certain mystic and occult sounds, words and verses, success would attend them and crown their mad enterprise. But note what is written, 'The people are one and they have all one language; that is, they were one in mind and thought and spoke one, the holy, language. Perceiving this, the Lord knew well that nothing could hinder or prevent them from realising their object, except by confounding their speech and thus rendering them insensible to the vibrating tones of mystic words and phrases they had learned from the Book of Adam. And so they became disunited and scattered over the face of the earth. Had this not occurred their union of will and purpose, together with the knowledge they had acquired of manipulating the occult forces of nature, would have empowered them to achieve and accomplish their bold project, as it is written 'Nothing would have restrained them from doing what they imagined to do'. Had they been obedient and made themselves amenable to the good law, and applied their knowledge for the development of the divine life within them and the subjugation of their lower natures, the history of mankind instead of being a record of moral retrogression and spiritual declension, would have been a chronicle of progress and ascension in the path of light that is now only to be found through suffering and crucifixion of self. The world, instead of being as at present, an Inferno, would long ago have become an Elysium. Its children would have become all sons of light, living together in unity, with one faith, one hope, one God, the Father of light, the All and in All, with whom is no variableness nor shadow of turning or change."

Said Rabbi Jose: "From the account of these builders of Babel, we conclude that union is strength, for as long as they were of one heart and mind, not even divine justice could have prevented them from accomplishing their purpose, and which was only frustrated because, as it is written, 'And the Lord scattered them upon the face of the earth.'"

Said Rabbi Hiya: "From this account of Babel and its builders we also learn something of the great power and might of words or speech, that on the external manifestations of thought and mind, without which there could have been no

creation; for, as it is written, 'by the word of the Lord, the heavens were made.' The science of words and sounds since the dispersion of mankind is a lost science, but not irretrievably so. In the ages to come it will be recovered, and heaven and earth, men and angels joined in unity and living in harmony, nations, kindreds and tribes of man now scattered abroad throughout the world, will again be one people and have all one language and the knowledge of the Lord shall cover the earth as the waters cover the seas. The holy language, lost and forgotten, will be spoken again in all its purity, and the prophecy in scripture become realised. 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent' (Zeph. III. 9) 'And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name One' (Zech. XIV. 9). Blessed be the name of the Lord forever and ever. Amen."

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THE WORD

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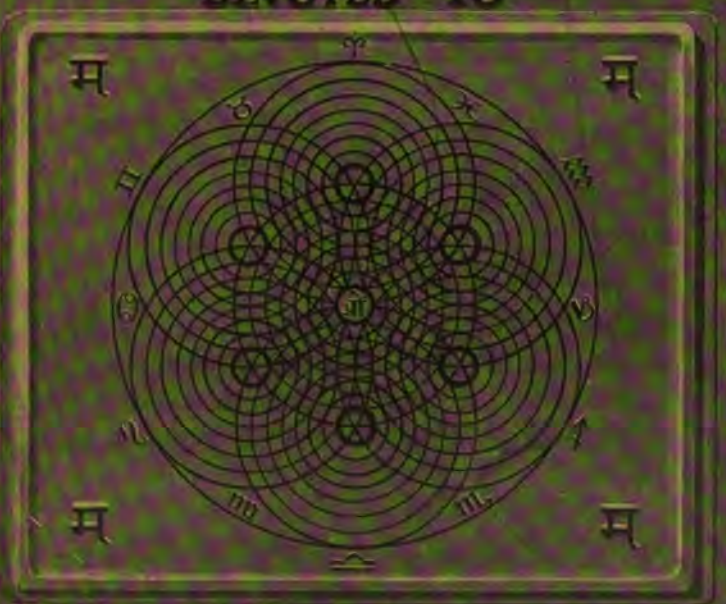

PHILOSOPHY · SCIENCE
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AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

JAN. 1912

THE WORD

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WISHING

TO children is often told a fairy story about an old couple who spent much of their time in wishing. While they were seated at their fireside one evening, and, as usual, wishing for this thing or that, a fairy appeared and said, that knowing how they longed to have their wishes gratified she had come to grant them just three wishes. They were delighted and to lose no time at putting the fairy's generous offer to the test, the old man, giving voice to an immediate desire of his heart or stomach, wished he might have three yards of black pudding; and, sure enough, there in his lap were the three yards of black pudding. The old woman, indignant at wasting so valuable an opportunity to get something for the mere wishing of it, and to show her disapproval of the old man's thoughtlessness, wished that the black pudding would stick to his nose, and—there it stuck. Fearing that it might continue there, the old man wished that it would drop. And it did. The fairy vanished and did not come back.

Children on hearing the story feel annoyed at the old couple, and as indignant at the losing of so great a chance, as was the old woman with her husband. Perhaps all children who have heard the story have speculated on what they would have done if they had those three wishes.

Fairy tales that have to do with wishes, and mostly foolish wishing, are a part of the folklore of almost every race. Children and their elders may see themselves and their wishes reflected in Hans Christian Andersen's "The Goloshes of Fortune."

A fairy had a pair of goloshes which would cause their wearer to be at once transported to whatever time and place and under whatever circumstance and condition he wished for. Intending to confer a favor on the human race, the fairy placed the goloshes among others in the ante-chamber of a house where a large party had gathered and were arguing the question as to whether the times of the middle ages were not better than their own.

On leaving the house, the councilor who had favored the middle ages put on the Goloshes of Fortune instead of his own and, still thinking of his argument as he went out of the door, he wished himself in the times of King Hans. Back he went three hundred years and as he stepped he went into the mud, for in those days the streets were not paved and sidewalks were unknown. This is frightful, said the councilor, as he sank into the mire, and besides, the lamps are all out. He tried to get a conveyance to take him to his home, but none was to be had. The houses were low and thatched. No bridge now crossed the river. The people acted queerly and were strangely dressed. Thinking himself ill he entered an inn. Some scholars then engaged him in conversation. He was bewildered and distressed at their display of ignorance, and at all else he had seen. This is the most unhappy moment of my life, he said as he dropped behind the table and tried to escape through the door, but the company held him by his feet. In his struggles, the goloshes came off, and he found himself in a familiar street, and on a porch where a watchman slept soundly. Rejoicing at his escape from the time of King Hans, the councilor got a cab and was quickly driven to his home.

Hello, said the watchman on awaking, there lie a pair of goloshes. How well they fit, he said, as he slipped them on. Then he looked at the window of the lieutenant who lived upstairs, and saw a light and the inmate walking up and down. What a queer world this is, said the watchman. There is the lieutenant walking up and down his room at

this hour, when he might just as well be in his warm bed asleep. He has no wife, nor children, and he may go out and enjoy himself every evening. What a happy man! I wish I were he.

The watchman was at once transported into the body and thought of the lieutenant and found himself leaning against the window and gazing sadly on a piece of pink paper on which he had written a poem. He was in love, but he was poor and he did not see how the one on whom he had set his affections could be won. He leaned his head hopelessly against the window frame and sighed. The moon shone on the body of the watchman below. Ah, he said, that man is happier than I. He does not know what it is to want, as I want. He has a home and a wife and children to love him, and I have none. Could I but have his lot, and pass through life with humble desires and humble hopes, I should be happier than I am. I wish I were the watchman.

Back into his own body went the watchman. Oh, what an ugly dream that was, he said, and to think that I was the lieutenant and did not have my wife and children and my home. I am glad I am a watchman. But he still had on the goloshes. He looked up in the sky and saw a star falling. Then he turned his gaze wonderingly on the moon.

What a strange place the moon must be, he mused. I wish that I could see all the strange places and things that must be there.

In a moment he was transported, but felt much out of place. Things were not as they are on the earth, and the beings were unfamiliar, as all else was, and he was ill at ease. He was on the moon, but his body was on the porch where he had left it.

What hour is it, watchman? asked a passer-by. But the pipe had fallen out of the watchman's hand, and he made no reply. People gathered around, but they could not awaken him; so they took him to the hospital, and the doctors thought him dead. In preparing him for burial, the first thing that was done was to take off his goloshes, and, immediately the watchman awoke. What a dreadful night this has been, he said. I wish never to experience such another. And if he has stopped wishing, perhaps he never will.

The watchman walked away, but he left the goloshes

behind. Now, it happened that a certain volunteer guard had his watch in the hospital that night, and although it was raining he wanted to go out for a while. He did not wish to let the porter at the gate know of his departure, so he thought he would slip through the iron railing. He put on the goloshes and tried to get through the rails. His head was too big. How unfortunate, he said. I wish that my head could go through the railing. And so it did, but then his body was behind. There he stood, for try as he would, he could not get his body on the other side nor his head back through the railing. He did not know that the goloshes which he had put on were The Goloshes of Fortune. He was in a miserable plight, for it rained harder than ever, and he thought he would have to wait pilloried in the railing and be jeered at by the charity children and the people who would go by in the morning. After suffering such thoughts, and all attempts to liberate himself proving futile, he happened to wish his head once more free; and so it was. After many other wishes causing him much inconvenience, the volunteer was rid of the Goloshes of Fortune.

These goloshes were taken to the police station, where, mistaking them for his own, the copying clerk put them on and strolled forth. After wishing himself a poet and a lark, and experiencing the thoughts and sentiments of a poet, and the sensations of a lark in the fields and in captivity, he finally wished and found himself at his table in his home.

But the best the Goloshes of Fortune brought to a young student of theology, who tapped at the door of the copying clerk on the morning after his experience of poet and lark.

Come in, said the copying clerk. Good morning, said the student. It is a glorious morning, and I should like to go into the garden, but the grass is wet. May I have the use of your goloshes? Certainly, said the copying clerk, and the student put them on.

In his garden, the student's view was confined by the narrow walls which enclosed it. It was a beautiful spring day and his thoughts turned to travel in countries which he had longed to see, and he impulsively cried, Oh, I wish that I were traveling through Switzerland, and Italy, and——. But he did not wish further, for he at once found himself in a stage coach with other travelers, in the mountains of Switzer-

land. He was cramped and ill at ease and fearful of the loss of passport, money and other possessions, and it was cold. This is very disagreeable, he said. I wish that we were on the other side of the mountain, in Italy, where it is warm. And, sure enough, they were.

The flowers, the trees, the birds, the turquoise lakes winding through the fields, the mountains rising on the side and reaching into the distance, and the golden sunlight resting as a glory over all, made an enchanting view. But it was dusty, warm and humid in the coach. Flies and gnats stung all passengers and caused great swellings on their faces; and their stomachs were empty and bodies weary. Miserable and deformed beggars besieged them on their way and followed them to the poor and solitary inn at which they stopped. It fell to the student's lot to keep watch while the other passengers slept, else they had been robbed of all they had. Despite the insects and odors which annoyed him, the student ruminated. Travelling would be very well, said he, were it not for one's body. Wherever I go or whatever I may do, there is still a want in my heart. It must be the body which prevents my finding this. Were my body at rest and my mind free I should doubtless find a happy goal. I wish for the happiest end of all.

Then he found himself at home. The curtains were drawn. In the center of his room stood a coffin. In it he lay sleeping the sleep of death. His body was at rest and his spirit soaring.

In the room were two forms moving quietly about. They were the Fairy Happiness who had brought the Goloshes of Fortune, and another fairy called Care.

See, what happiness have your goloshes brought to men? said Care.

Yet they have benefited him who lies here, replied the Fairy of Happiness.

No, said Care, he went of himself. He was not called. I will do him a favor.

She removed the goloshes from his feet and the student awakened and got up. And the fairy vanished and took the Goloshes of Fortune with her.

It is fortunate that people have not the Goloshes of Fortune, else they might bring greater misfortune on them-

selves by the wearing of them and having their wishes gratified sooner than the law by which we live allows.

When children, a large part of our lives was sent in wishing. In later life, when judgment is supposed to be mature we, like the old couple and the wearers of the goloshes, spend much time in wishing, in dissatisfaction and disappointment, at the things we got and for which we wished, and in useless regrets for not having wished for something else.

Wishing is generally recognized to be idle indulgence, and many suppose that wishes are not followed by the things wished for and have little effect on their lives. But these are erroneous conceptions. Wishing does influence our lives and it is important that we should know how wishing influences and brings about certain effects in our lives. Some people are more influenced by their wishes than others. The difference in the results of the wishing of one person from the wishing of another depends upon the impotence or the subtle power of his thought, on the volume and quality of his desire, and on the background of his past motives and thoughts and deeds which make up his history.

Wishing is a play in thought between mind and desire around some object of desire. A wish is a desire of the heart expressed. Wishing is different from choosing and selecting. Choosing and selecting a thing requires comparison in thought between it and something else, and the choice results in the thing chosen in preference to other things with which it has been compared. In wishing, the desire prompts the thought toward some object which it craves, without stopping to compare it with something else. The expressed wish is for that object which is craved by desire. A wish receives its force from and is born of desire, but thought gives it form.

He who does his thinking before he speaks, and who speaks after thinking only, is not as prone to wishing as he who speaks before thinking and whose speech is the vent of his impulses. In fact, one who is old in experiencec and who has benefited from his experiences does very little wishing. Novices in the school of life, find much pleasure in wishing. The lives of many are processes of wishing, and the landmarks in their lives, such as fortune, family, friends, place, position, circumstances and conditions, are forms and events in successive stages as the results of their wishing.

Wishing is concerned with all the things that seem attractive, such as the getting rid of a supposed blemish, or the acquiring of a dimple, or to be the owner of vast estates and wealth, or to play a conspicuous part before the public eye, and all this without having any definite plan of action. The commonest wishes are those which relate to one's own body and its appetites, such as the wish for some article of food, or to obtain some dainty, the wish for a ring, jewelry, a piece of fur, a dress, a coat, to have sensual gratification, to have an automobile, a boat, a house; and these wishes extend to others, such as the wish to be loved, to be envied, to be respected, to be famous, and to have worldly superiority over others. But as often as one gets the thing for which he wished, he finds that that thing does not fully satisfy him and he wishes for something else.

Those who have had some experience with the worldly and bodily wishes and find them to be evanescent and unreliable even when obtained, wish to be temperate, to be self-restrained, to be virtuous and wise. When one's wishing turns to such subjects, he stops wishing and tries to acquire these by doing what he thinks will develop virtue and bring wisdom.

Another kind of wishing is that which has no concern with one's own personality but is related to others, such as wishing that another shall recover his health, or his fortune, or succeed in some business enterprise, or that he will acquire self-control and be able to discipline his nature and develop his mind.

All these kinds of wishes have their particular effects and influences, which are determined by the volume and quality of desire, by the quality and strength of his mind, and the force given to these by his past thoughts and actions which reflect his present wishing into the future.

There is a loose or childish way of wishing, and a method that is more mature and is sometimes called scientific. The loose way is for one to wish for the thing that drifts into his mind and strikes his fancy, or that which is suggestted to his thought by his own impulses and desires. He wishes for a car, a yacht, a million dollars, a grand town-house, large estates in the country, and with the same ease as when he wishes for a box of cigars, and that his friend Tom Jones will pay him

a visit that evening. There is no definitetness about his loose or childish way of wishing. One who indulges in it is as likely to wish for any one thing as for any other thing. He jumps from one to another without consecutiveness of thought or method in his operations.

Sometimes the loose wisher will gravely gaze into vacuity, and from that ground begin to wish for and watch the building of his castle, and then wish for a different kind of life with the suddenness with which a monkey while hanging by his tail, wrinkling his brows and looking wise, will then jump to the next limb and begin to chatter. This kind of wishing is done in a half conscious sort of way.

One who attempts to apply method to his wishing, is fully conscious and aware of what he wants and for what he wishes As with the loose wisher, his wishing may begin on something that he fancies he wants. But with him it will grow out of its vagueness into a definite want. Then he will begin to hunger for it, and his wishing will settle into a steady craving and rapacious wishing and a steady demanding the fulfillment of his wish, according to what has been termed of late by a certain school of methodic wishers, "The Law of Opulence." The wisher with a method usually proceeds according to the new-thoughting scheme, which is, to state his wish and to call upon and demand of his law of opulence its fulfillment. His plea is that there is in the universe an abundance of everything for all, and that it is his right to call out from the abundance that portion for which he wishes and to which he now lays claim.

Having asserted his right and claim he proceeds with his wishing. This he does by a steady hungering and craving for the gratification of his wish, and by a steady pulling by his desire and thought on the asserted universal supply of abundance, until the rapacious void in his desire has been to some degree filled. Not infrequently the wisher, according to the new-thoughting method, has his wishes gratified, though he seldom if ever gets just the thing he wished for, and in the way for which he wished it. In fact, the manner of its coming often causes much sorrow, and he wishes that he had not wished, rather than suffer the calamity which is entailed by the getting of this wish.

An illustration of the foolishness of persistent wishing

by those who claim to know but who are ignorant of the law, is the following:

In a talk about the futility of ignorant wishing and against those methods of demanding and wishing which are advocated by many of the new cults, one who had listened with interest said: "I do not agree with the speaker. I believe I have the right to wish for whatever I want. I want just two thousand dollars, and I believe if I keep on wishing for it I will get it." "Madam," replied the first, "no one can prevent you from wishing, but be not too hasty. Many have had reason to regret their wishing because of the means by which that for which they wished has been received." "I am not of your opinion," she protested. "I believe in the law of opulence. I know of others who have demanded of this law, and out of the abundance of the universe their wishes had been fulfilled. I care not how it comes, but I want two thousand dollars. By wishing for it and demanding it, I am confident I shall get it." Some months later she returned, and, noticing her careworn face, the one to whom she had spoken asked: "Madam, did you get your wish?" "I did," she said. "And are you satisfied with having wished?" he asked. "No," she replied. "But now I am aware that my wishing was unwise." "How so?" he queried. "Well," she explained. "my husband had an insurance on his life for two thousand dollars. It his his insurance that I got."

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SIMPLE AND REFLECTIVE MINDS.

By P. R. O. F.

THE simple mind believes its impressions to be correct; that which it sees is just as it is seen and is in no wise different. To the immediate reasoning, the sun sets and there can be no question about it. To the mediate reasoning the contrary is the truth. The primitive mind takes itself and the world just as it finds it, and does not question the propriety of acting upon impulse. The reflective mind thinks and acts differently.

THE UNIVERSAL MIND IN ITS MANIFESTATIONS OF TAO—HERMES—LOGOS—BUDDHI

By CHARLES A. BOARDMAN

THOSE who have studied "Esoteric Buddhism" by Mr. Sinnett, know that we are taught that the sixth principle, the spiritual soul, Buddhi, is the vehicle of the seventh, the Spirit, Atma; and that the seventh is known only by the sixth.

This being so, it becomes our duty to study the sixth principle and find out all that we can about it, because without it we shall never reach union with the universal Self. As a contribution to such a study I have prepared the following paper:

All psychological questions, or questions relative to the constitution of man, necessarily resolve themselves in the larger one, that of the Universal Mind in its various manifestations, because the individual mind is an echo, however faint, of the universal one. The seven principles of the constitution of man are, therefore, only seven modifications of the primordeal essence. This important truth must not be forgotten during our psychological studies, else we shall run the risk of splitting man up into seven distinct parts, and lose sight of man as a whole altogether.

As all psychological questions must necessarily be treated from the standpoint of the Universal Mind (as that has been revealed) it behooves us, before we enter upon such questions, to get as clear an understanding as possible of the manifestations of the Universal Mind. I shall, therefore, in this paper, offer (1) some thoughts upon the Universal Mind and (2) define the four most important manifestations of the Universal as Wisdom or the four forms under which the sixth principle is known in philosophy and theosophy.

The Universal Mind or Deity manifests itself in forms so universal, that we have no means with which to bring them within our comprehension. India has attempted to define these formless revelations by means of the neuter word Brahm, and the mystic syllable Aum; but India has also declared

its inability to find a formula large enough to cover the Universal.

We of the Western civilization are no better off. We are constantly reminded of Plato's words (in the Timaeus): "To discover the Maker and Father of this Universe is difficult, and, when he has been discovered, it is impossible to describe him to the multitude." The reason lies in the nature of things. All dogmas are necessarily self-contradictory.

Keeping this in mind, we may look with advantage upon the attempts made in the Upanishads to explain the nature and existence of Brahm. The Mundaka Upanishad defines Brahm as pure being, saying, "The indestructible One is verily without form, or life, or mind, or origin." And yet Brahm is not emptiness nor a mere abstraction, for the Khandogya Upanishad declares, "All this universe (to pan) indeed is Brahm; from Brahm does it proceed and into Brahm is it dissolved; in Brahm it breathes." And in another place, "Not-being was the ground of Being."

The Universal Self manifests itself in forms so universal and so multitudinous that we are at a loss to find language sufficiently strong and comprehensive to express these forms. Asiatic philosophies and religious systems are fond of enumerating or of trying to express these forms. They exhaust themselves in descriptions. I may pass them by to quote a few lines on the mystic syllable AUM, which is said to be the nearest similitude of Brahm, an image of Self.

Aum is one with Brahm. Says Prasna Upanishad: "This syllable is the higher and the lower Brahm." In the commentaries to this passage it is said that the Self cannot become an object to thought, before the thinking faculty has been purified by meditation on the mystic syllable, taken and devoutly identified with Brahm. The Mandukya Upanishad is an exposition of the significance of the sacred syllable, of the three unreal states and of the one real state of Brahma. Here is the literal analysis of AUM as given by this Upanishad:

"(This same) Self is exhibited in the mystic syllable. It is exhibited in letters: the letter A, the letter U, the letter M.

"The first letter, the letter A, is Vaisvanara, the spirit of the waking souls in the waking world, because it permeates all utterance, because it has a beginning. He that knows

this attains to all desires, and becomes the first of all men.

"The second letter, the letter U, is Tajjasa, the spirit of dreaming souls in the world of dreams, because this letter is more excellent, or because it is the intermediate letter. He that knows this elevates the train of his ideas, becomes passionless; there is none in his family that knows not Brahm.

"The third letter, the letter M, is Prajna, the spirit of sleeping and undreaming souls, because it comprehends the other two, because the other two proceed out of it. He that knows this comprehends all things, and becomes the source of things."

But these three letters represent unreal states; the same Upanishad therefore adds:

"The fourth is not a letter, but the whole syllable AUM, unknowable, unspeakable, into which the whole world passes away, blessed, above duality. He himself by himself enters into the Self,—he that knows this, he that knows this."

What wonder, then, that this syllable AUM plays such a part in theosophy, if he who knows the whole syllable by himself enters into the Self?

Brahm is the Universal Self immanent in its creation; and the whole sum and substance of all the teachings about Brahm are found in that Word, made up of three letters and sounds. Buddhi is the Universal Self subjectively present in its creation. It is the opening sound A. Brahminism, being pre-eminently speculative and metaphysical, finds its expression in the sublime syllable. Buddhism being pre-eminently practical and missionary of character, expresses itself in a formula, esoterically as simple as AUM, and interiorly closely connected with it. I refer to the famous sutta:

"To cease from all sin;
To get virtue;
To cleanse one's own heart,—
This is the 'religion' of the Buddhas."

You know, our teachers tell us that the first line, "To cease from all sin," embodies the whole spirit of the "Vinaya Pitaka," or Discipline, most properly the first book of the "Tripitakas"; but perhaps you do not know why this book stands at the head of the collection and how it is connected with the AUM. The reason is this: Discipline precedes all spiritual studies. "To cease from sin" is the first effort in

spiritual life; it is the opening sound A. It is the Introitus of the old Officium Sarum, that grand and solemn hymn sung as the priest went up to the altar to celebrate the Eucharist. It was preparatory and initiatory to the whole Mass and expressed the spirit of humility and reverence by its

"Come, let us bow down and worship in holiness."

Let him who pronounces the holy syllable descend to the depth of spirit and bring up from the bottom of his being the initial sound A. But this he cannot do except by "ceasing from sin!"

The next line, "To get virtue," expresses an active quality and embodies the whole spirit of the "Sutta-Pitaka," or the sermons: The Word,—neither the senseless preaching, nor the persuasive or doctrinal discourse of today, but the exposition, the setting forth of the spirit of the text, the living word, the "The Lord be with you" of the old sarum: the mediating element of existence.

As the "to get virtue" or power is the natural result of the "ceasing from sin," so the sound U naturally follows upon the initiatory A and brings it to a climax. In its fullness it expresses the height and the depth of the Word, and could it be pronounced isolated from the A and the M it would be the Deity itself. Those who have learned to sound the sacred syllable will know that the middle sound—the U—comes from the chest, from the breast, from the manas, heart or mind, while the initial A comes from the throat.

If you study the connection between (1) the middle sound of AUM, (2) its source: the manas, and (3) the sum total of the Sutta-Pitaka: to get virtue—you will find yourself approaching the adytum of oriental philosophy.

The final sentence, "to cleanse one's own heart," is the natural result of the "ceasing from sin," and the "getting virtue" for he who has ceased from sin and has "got virtue," is not ignorant (avicha), nor under the influence of tanha, nor karma; he has attained Nirvana. He—whose heart has been cleansed—has already known the whole spirit of the "Abidhamma Pitaka," or the meta-physics of the buddhi-principle. He has even gone further, he has come to the end of existence, for to "cleanse one's heart" is to pronounce the closing letter and sound M of the sacred syllable: the beginning, the middle, and end of existence.

It was said in the Upanishad quoted that the AUM had four sounds, the three of which were defined, the fourth being the totality of the whole word and incapable of being expressed by letters and sound. In other words, by giving us those three sounds Nature has done as much as she could to provide means wherewith to reveal the Supreme Self: she has in these sounds, manifested herself in the main elements of her being, and if we only will follow that path, thus prepared, we shall sooner or later arrive at the essence of that life to which she points.

The sacred syllable is the path—the famous sutta of Buddha is the path that leads to that fourth state which is the sum total of the AUM and of the sutta of the Buddha. Thus, you see a wonderful harmony between Brahm and Buddhi, between the spirit of Brahminism and Buddhism, between the objective manifestation of the Supreme Self and the subjective.

Whether we set about to learn to pronounce the Udgitha or to realize the law of the Buddhas, it comes to the same. Start where you please, with Oriental Naturalism or with Occidental Spiritualism (not Spiritism). If you begin subjectively, you will ultimately discover the objective reality behind Mind. If you throw yourself upon the objective manifestations of the Supreme, you will ultimately hear that it speaks to you in pure subjective forms.

Either path is theosophic. Either path leads to the final goal. Do you see the Path?

All this knowledge is of importance. One of the Upanishads is quite emphatic in its demands upon us for a knowledge of Self, and declares that we shall remain miserable "in all the worlds" if we depart from hence without having discovered Self.

That Upanishad is the Khandogya. It belongs to the Sama Veda, which in the Gita is declared to be the most important one, inasmuch as Krishna identifies himself with it. This Upanishad has also furnished the most important material for the Vedanta philosophy, the end, the purpose, and highest object of the Veda. It is declared:

"Whatever has been acquired by exertion, perishes; so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who de-

part from hence without having discovered the Self and true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and true desires, for them there is freedom in all the worlds." And in another place in the same Upanishad it is said (7.1.3), "The Knower of Self passes beyond sorrow." These two quotations will be seen to be of great importance to us, when we learn that Buddhism—exoteric and esoteric—is based on the doctrine of Deity diffused through all things as Universal Mind; that that was the primitive religion on earth and that it was with reference to that (esoteric) religion Gotama, Buddha, spoke when he declared: "Whoever is unacquainted with my law, and dies in that state, must return to the earth." (To become acquainted with that law one must travel he path of self-annihilation.) True desires are those which we ought to desire.

II. From these attempts to describe the nature of the Universal Self we now turn to its specific psychological manifestation as Wisdom. The Western world has but recently learned about Buddhi as the term that expressed Wisdom, esoterically. But there are other terms, which do the same; for instance, Tao-Hermes-Logos-Khockma.

Enclosing the Old Testament conception Khockma under that of Logos, I say that Tao-Hermes-Logos and Buddhi are the four terms which represent the fullness and essence of the sixth principle, and were we only capable of fully understanding them, we should know the seventh principle in all its grandeur and power. Around these four as their pivots turn several great systems of religion, philosophy and morals. Some of these are initiatory degrees, some nearer the centre adn some only further developments. If we master these four, we shall, of course, possess the systems that depend upon them.

The world has known and knows now of four orders of secret societies, each of which devotes its energies to the study of these four manifestations. I beg you to see in these statements, some strong reasons why you should give these four forms your attention.

The first of the four is Tao.

Sinologolists differ among themselves as regards the true Western equivalent to Tao, but they all agree that essentially the word means Wisdom; not so much Wisdom subjectively

considered, but Wisdom in the objective form of Way, Reason or the Word, that is, Wisdom manifested as Law or Order.

It is this latter form of Wisdom (or Tao) with which we are now concerned. China has never been able to liberate itself from formalism. It is today essentially what it was ages ago, when first directed into its present sphere of life. It is, therefore, no wonder that even Taoism—which is Chinese esoteric philosophy—should be bound to follow the national peculiarities; and it does. Tao is Wisdom as form; to some extent, wisdom externalized in one way in good, sound moral doctrine, but in another way also bound in such mechanical attributes, that it is almost degraded. Please bear this in mind when you consider the following quotations, which must not be understood in the sense of the modern advanced civilization.

The Tao (or Wisdom), which can be tao-ed (or reasoned about) is not the Eternal Tao" (1)—There was something formed from chaos, which came into being before Heaven and Earth. It may be regarded as the Mother of the Universe I know not its name; but give it the title of Tao. Tao takes its law from what it is in itself; (XXV). Tao is empty; in operation exhaustless. (IV) Tao (or Wisdom), in its passing out of the mouth, is weak and tasteless. If you look at it, there is nothing to fill the eye. If you listen to it, there is nothing to fill the ear. But if you use it, it is inexhaustible. (XXXV.) In its depth (Wisdom) is the origin of all things. It appears to have been before God." IV)

These passages are clear enough in their general bearing. Wisdom was before the gods and is the origin of all things and cannot be expressed in words equivalent to its nature. It must be practiced and is then found to be exhaustless. Wisdom, or the manifestation of the universal Self, "baffles investigation" (XIV), it is said. "Would you go before it, you cannot see its face. Would you go behind it, you cannot see its back." How, then, shall we know Tao or Wisdom? Laotze says: "We must have such an apprehension of the Tao which was from of old as to regulate present things, and to know their beginning in the past. That is," says he, "having the clue to Tao, and he does exactly as theosophy does today, point back to the ancient Wisdom-Religion, as the clue and explanation of all phenomena of Life. Why does he

point his back to such archaic forms, why does he and theosophy not point forward to the progressive age, the times of today? Because today knows only what yesterday learned, it has itself not learned anything. But "the skillful philosophers that were in the old time had mystic communication with the abysses," therefore they are able to teach wisdom, and be the leaders of men as it is said (XXVII) "The sage is ever the good savior of men. He rejects none. He is ever the good savior of things. He rejects nothing."

Where shall we find Tao or Wisdom? The Tao-teh-king answers: "One needs not to peep through his window to see celestial Tao. The further one goes away (from himself and from him) the less he knows. Therefore, the wise man does not travel for knowledge. XLVI) And why? He needs not, for it is said that the Tao (the "non-existent") enters into all things or can penetrate the impenetrable; "Tao is all-pervading and all things wait upon it for life."

These statements are plain enough and recommend themselves to all intuitive minds. Laotze knows of no other term than Tao or Wisdom for the Highest. When he wishes to describe the Deity, "The abyss of abysses," "the gate of all mystery," he speaks of the eternal Tao. In this we may see the clearest evidence for the Taoist belief of a Universal Mind permeating all things, regulating all things and finally absorbing all things.

We perceive in his teachings the same thought about the Absolute as we find in India. He cognizes first an expansive movement, an objectivising tendency by which the Absolute rushes forth into actual existence, and then immediately after that a contractive movement or a subjectivizing tendency by which the natural naturata falls back into its origin after having become conscious of itself.

The Taoist theology of the present day represents the same features of a divine trinity which we find elsewhere in the East. The Deity or the first hypostatic power dwells beyond the reach of human ken, in a world of its own, and can only be recognized as the life principle of the cosmos. The second hypostatis presides over the holy books and the evolution of the universe. The third is Laotze himself. He is the incarnation of the doctrine of life revealing himself at various times and places to deliver mankind when evil is in

the ascendant. Evidently he is the Taoist conception of the Buddhi, or Wisdom principle, the Chrishna of the Gita.

Tao, this, is Wisdom; concrete, tangible, practical; I might almost say domestic. It is that form of wisdom which ought to be found in princes, governors and leaders of men: the calm, self-balanced mind and true heart, which knows what is best and which earnestly endeavors to lead men to obey the laws of Nature and Mind.

From China we now turn to Hermes. Strange as it may seem, but the inner connection between Taoism and Hermetism is very close. As I have elsewhere stated this connection, I here pass it by. I do not now speak of Hermes, the Hellenic mythological personage, but about a great principle of which he is only a poor personification. I treat of the Hermes-Idea as it was embodied in the Egyptian Thoth, who is also called Hermes; Hermes I, in contradistinction to the god Hermes and Hermes Trismegistus, who often is called Hermes II. In the Poemander, Hermes is called "the Universal Intelligence" and "Holiness to God." He was the symbol of divine intelligence, thought incarnate, the living word, and as such the type of Plato's and Philo's Logos. The Greeks called him "Lord of the divine words," and "Scribe of Truth."

If we look about in the sacred literatures of the world, we shall be able to find copious statements that go to define the nature of Tao, Logos, and Buddhi, but very little regarding Hermes. Though we possess libraries of Hermetic writings which beyond any doubt prove the assertion that Hermes is prophetic wisdom, we find but little regarding the personality or principle of Hermes. This is in harmony with its prophetic character. As a witness to the truth, Hermes stands personally in the background, while the spirit which dominates stands forth very prominently.

All the names and attributes of Hermes, resolve themselves in one: the Wind or Spirit, two terms, which were synonyms to the antique world and beautifully represent the seventh principle, the Atman. Hermes is the prophetic or idealistic mind, following laws of its own, laws as yet occult to those outside. Hermes is that form of wisdom which controls the prophets, the witnesses to new truth, the vanguard of mankind and executive officers of The Spirit. And now a word about the Logos.

The Logos, as I now speak of it, must be interpreted in the light of its relationship to its root idea, Nous. Nous is our spiritual sense, or the Spirit illuminating the soul. According to its etymology (from the Sanscrit, root, idea) it signifies spiritual perception and comprehension, the thinking, the intelligent or rational nature in man. Nous represents the inward speech (noein) in man, while Logos is the spoken, the uttered word.

The Logos now defined as wisdom, must not be confouned with the Logos of the fourth Gospel. The Johannean doctrine of Logos descends from the universal sphere of the Nous and limits the word to one incarnation—to an historic personage. This there can be no doubt about. His Logos cannot be, as many of our friends have too often asserted, Reason, ratio; his Logos means oratio, verbum, the word, the spoken word, in particular, an outbirth of Reason, but not Reason itself. With the exception of a few unimportant passages Logos nowheres in the New Testament means Ratio or Reason, but always the incarnated God.

Philo's doctrine is much broader than that of the New Testament and is substantially identical with that of the archaic Wisdom religion and with the Khockma of the Old Testament. His Logos cannot be contained in one incarnation. His logos cries: Heaven and Earth cannot contain me, how much less a human being.

Philos' Logos is the unity of Veds, God, the creative energy, and Kurios, Lord, the governing power. It is both the Reason of the Absolute, divine thought unmanifested, and also the outspoken word, thought manifested. This Logos is the one I speak about as the manifestation of the Universal Mind, the Logos of the rational mind, following and expressing in audible words, the subtler laws of thoughts, those laws which have already been revealed through the prophets and seers. This Logos spirit is a happy one and it always heralds a "glad tiding," an evangel. I now come to the Buddhi principle, perhaps the most interesting of the four.

BUDDHI.

In the Vishnu Purana Buddhi (1) is synonymous with Mahat, the Great principle, the first product of Pradhana, or primal nature. Pradhana, primary matter, is a form of

Vishnu, the same as Prakriti. According to the Vishnu Purana Buddhi (2) is the divine mind in creative operation. It is the nous of Anaxagoras, "the ordering and disposing mind." But Buddhi is (3) also that which communicates to the soul the knowledge of Good and Evil.

According to the Sankhya system, the Buddhi or Wisdom-principle, stands in the same relation to the soul as the senses to the body. Without it the soul could never be connected with or understand Substance.

But I have no need of appealing to the Puranas and the the Sankhya for evidences. All India is permeated with the idea that there is in man, in humanity, a certain Divine Intelligence which, at different times and in different places, manifests itself more or less completely and which has had central manifestations. This thought underlies both Brahminism and Buddhism, and as it constitutes their inner connection it has in modern times been an excellent basis for the theosophic societies on which to bring together these opposing forces. Brahm is emphatically an Intelligence, a thinking, not a willing principle; a principle of the order of the prophet, the sage, the contemplative man, but not of that of the priest or the sovereign, who demands obedience to will. But Buddhism is exactly the same, and a Buddha is a manifestation of the Buddhi or Wisdom principle. Buddhism is neither a religion nor a philosophy. It is a science of Enlightenment and Justice; "a method of salvation" without a vicarious savior. Buddhism is chiefly a pure moral philosophy or Wisdom-religion. In this sense, Buddhism preceded Brahminism by many centuries. In this sense, the first teachers or the Rishis were Buddhists and the worship of pure Intelligence must have been their first proclamation.

Allow me right here a digression, a few words, that you may see why the modern theosophists point to India as the Savior, and why we despair of our modern civilization.

Our Western life is characterized by volition rather than by intelligence. That is its defect! The world needs sages. The sage aspires to unity with the Divine, the man of will seeks his own. The sage aspires to union with the absolute Intelligence, the essential light; he seeks thought, rest and contemplation. All that India offers. India cognizes the absolute Being as Intelligence, not as Will. India's wisdom is of the order of the prophet, not that of the priest. All India's

Law-Institutes are designed as educational codes or systems of discipline; they are not statutory laws of a sovereign who appeals to will and demands obedience. The Hindu law is a system of education or a method for the fitting of man to his highest vocation and for lessening the demands for material gratifications. The world needs that influence just now. The world is dying like a consumptive, wasting its own strength in vain efforts to keep up its "desire for life." The world is dying from the fire of fever—not desire. But there is no cure for desire, except the road to Nirvana.

India, and Buddhism particularly, can teach the world this lesson. No other system can, nor have they ever pretended to. The Buddhi or Wisdom-principle is the present savior of the world. Buddhi is not simply an abstraction nor a name for a law; the Budha is a principle and has been manifested again and again; the Buddhas are such incarnations. Siddhart, the Sakya Muni commonly called Gotama Buddha, is the fourth of a series.

I have now defined the four great forms of the Wisdom-principle such as they appear as manifestations of the Universal Mind. I shall now attempt to draw them together.

St. Paul, who was undoubtedly himself an initiate and adept, makes in the letter to the Ephesians (IV.11-14) the following most remarkable statement: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of the Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statute of the fullness of the Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness."

The apostle here speaks of the body of the saints as one man (homo) who is to grow to perfect manhood and the fullness of Wisdom and says, that for that purpose the fourfold ministry is given. Continuing in the simile adopted by the apostle, we shall speak of man (homo) as the one to whom the Apostle's declaration applies. Who, then, are these four kinds of teachers? They are the four temperaments, properly understood.

The apostles, or the rulers and official messengers, typify

the choleric temperament; that peculiar energetic mind, which carries the burdens, plans, and executes the laws of the spirit. They, therefore, naturally, represent that manifestation of the Universal Mind which you have heard described as Tao, the Way. The prophets in one way are men of sorrow, often inclined, like the melancholic temperament, to be pessimistic and to condemn the world for its wickedness. On the other side, the prophets, like the eagle, soars into the realms above, faces the rays of the sun, and while in the entheastic state, they divine the secrets of existence and bear witness before the world. In any state, the prophet is a fine type of Mind, hence he corresponds to that manifestation of the Universal Mind which I have described as Hermes. The evangelist, he who brings "the glad tidings," is of the sanguine, the hopeful temper and answers to the Logos, the spoken word. The pastors and teachers, the shepherds, who in patience wait to see the good Word grow and bear fruit, who are the care-takers and guides of mankind, are of the slow-going lymphatic temper, not easily roused, but not easily discouraged, either. They are the Buddhi manifestation of the Universal Mind.

As these four different kinds of ministers or temperaments are the means given whereby we are to grow to perfect manhood, so, as a matter of course, are the four forms of Wisdom, which they represent.

The correspondence thus far pointed out, may easily be carried further. For instance, the sanguine temperament corresponds to air in the old physics, the phlegmatic to water, the hypochondriac to earth, and the choleric to fire; hence the sanguinic temperaments natural form of wisdom is Aeromancy; that of the phlegmatic, hydromancy; that of the hypochondriac, geomancy, and that of the choleric, pyromancy.

In the old symbolism the apostle type in the animal kingdom was a lion; that of the prophet an eagle; that of the evangelist a man; and that of the pastor and teacher an ox. In the old physics these four correspond to fire, earth, air and water; in alchemistry to sulphur, mercury, azoth and sal; in the old philosophy to mind, motion, matter and rest. Among the metals they are represented by iron and copper, lead, gold and silver, and mercury.

The systems, which Nature has pointed out in her parallelisms, ought to be proper studies and home-elements for

the four temperaments: That mental energy often called the choleric temperament, the apostolic disposition and the Tao are on equal basis; that deep and earnest energy often called hypochondriac, the prophetic mind and Hermes explain one another; that hopeful disposition, often called the sanguinic temper, the evangelistic tendency and the spoken word, the Logos, are identical terms and the hopes of the world, while the slow-going lymphatic, the teacher and pastor and the Buddhi wisdom will train and educate the world in the laws of Nature.

These laws apply where Nature has clearly and emphatically expressed herself in individual cases. To those few happy ones who have attained a harmonious character and in whom the temperaments have been overcome or balanced, to those Nature applies other laws. To those who are yet indifferent and have not—not even a decided natural disposition—still other laws apply.

My reason for speaking about these four forms seems evident: those who enter upon the path, must first of all learn to know where they are, how far they have come, they must discover themselves—and surely we all come under one or another of the foregoing categories.

As theosophists we aim at fullness of subjective expression as much as at the essence of things. We shall not be able to get at the full truth by studying any one form of the four; we need them all, each in its province. The first, Tao, as a philosophy, to point out the way, the second, Hermes, as a science, to witness to the truth; the third, the Logos, to speak the Word; the fourth, Buddhi, as moral and religious earnestness to live the life of the path and be an example before the world.

If all these forms correspond to one another, or, which is the same, are interiorly at one with one another, it ought not to be so difficult for us to approximate a correct determination of our status in existence, or status both personally and representatively. The final object of our studies in "The Constitution of Man" ought to bring us to that.

St. Paul clearly has the merit of defining the four-fold ministry, though he did not give the key to its explanation. Now, as we know the key—the four temperaments and the fourfold ministry of Nature—it is easy enough to bring these four forms of Wisdom within the practical sphere of our

individual lives. St. Paul defined the ministry, but not the Path. That had been revealed long before then—and forgotten again in the West. We know positively that it had been preached there. The Essenes were probably Buddhists, and St. Paul was probably an initiate and knew something about the Path. He walked it himself, but did not preach it in its original form.

You know that Buddha's fundamental doctrines were those known as the Four Noble Truths: concerning sorrow, its cause, its suppression, and the path leading to its extinction. These four truths correspond most intimately with the four forms of wisdom, but I shall forego any exposition of their inner relationship and confine myself to a few remarks to show their connection with the eightfold path.

The eight divisions are as follows:

1 Right views.
2 Right feelings.
3 Right words.
4 Right behavior.
5 Right mode of livelihood.
6 Right exertion.
7 Right or correct knowledge.
8 Right meditation and tranquility.

Arranging these eight angas (parts) of the noble path in two parallel columns, each of four, we shall see how wonderfully they supplement one another. For instance, the fifth "Right mode of livelihood," necessarily presupposes the first, "Right views." The sixth, "Right exertion," or volition, necessarily presupposes the second, "Right feeling," or thoughts. The third, "Right words," necessarily follow upon the seventh: "Right or correct knowledge." Finally, the eighth: "Right meditation and tranquility" is so closely connected with the fourth, "Right behavior" (doctrine), that they cannot be separated or exist apart.

Some reason for this interrelationship may be seen when we look closely at the nature of the four first angas, those of the left column; they are all of an active (male) character, while those in the other column are passive (female). Look at them. Where was there ever a man of right views and feelings, who did not from an interior impulse find it necessary, by words and behavior to testify to truth, and who did not find himself actively engaged in doing the spiritual work

of his masters? Right views, feelings, words and behavior, are of an inherent creative or active nature; they represent the great heart of Humanity, or the Grand Man; from them spring the currents of existence.

Look now on the angas in the other column and see how they reflect their nature on their very surface. Only he or she or who obtains a livelihood in a right way, who exerts himself, that is, who prevents evil from rising in the mind, and who rests in passive quietude for the influx of life; whose mind is upon Nirvana; and who lives in tranquility; only he or she can receive the Supreme Life; only he or she contains the life germ that can be fructified by the active angas of the first column.

Thus, you see how these eight members of the Supreme Path, may indeed be called The Path, the Noble Path, for they embody the whole scheme of Nature as revealed in her sexual dualism: a symbol, grander than which Life offers none; a symbol that runs through all secret orders. Thus, you also see the inner connection between the individual angas as pointed out before, and you are prepared for mysterious meanings of this Path of Life. As already said, the fifth anga "right livelihood," necessarily presupposes the first, "right views." The two angas looked upon from an occult point of view, naturally represent the truth of "the prophet," the Hermetic principle, a reflex of the archetypical world, atziloth of the Kabbala, the neschamah or spirit of occult psychology.

Of the next two angas, the sixth, "Right exertion or volition," necessarily presupposes the second, "Right feelings or thought." Looked upon as two sides of one power, it will readily be seen that they represent the creative force of existence, the ruah or soul, the mediating element between body and spirit; the briah of ancient Kabbala; the Buddhi principle; teachers and pastors of mankind. Of the following two angas, the third, "Right words," necessarily follow upon the seventh, "Right knowledge or memory." Being only two sides of one power, it will readily be seen that they united represent the Word: Nous, the formative principle; the Nephesh of Kaballa or the plastic energy of bodies. In the Grand Man this principle is the evangelistic, the joyous new life. Finally, the eighth angas, "Right meditation or tran-

quility," is so closely connected with the fourth, "Right behavior," that they cannot be separated or exist apart. They depend naturally upon one another and are one, and embody the Tao principle, the principle of Order. In the Grand Man, these two represent the body, basis or necessity, without which the Grand Man could not exist. It is the apostolic or ruling power. The asiah of the Kabbala, the abyss of abysses of the Tao-teh-king.

In defining "the eightfold path" in its relationship to the four fold office or the occult square, we began with the prophetic principle which was compared to the Highest, the archetypical world of the Kabbala. Next we came to the Buddhi principle, which was compared to the creative world, or briah; next to the Logos principle, which was compared to the formative world, or the Yetzirah; and finally we came to the closing angas, the fourth and eighth, which represented the inherent basic necessity of the Grand Man. In other words, there was a seeming descending from the archetypical world to the body-world. But this is only an appearance. Essentially, there is no first nor last, no beginning or end. All is Unity without shade of shifting. The apparent difference is purely psychological.

These parallels are not mere coincidences. They are expressions of the fundamental harmony of existence and the uniformity of law. The four parallels drawn, cover the spiritual, the mental and the moral world; they cover the Kingdom of Man, that of the animal and the mineral kingdoms and some sphere of man's scientific activity. I said that these fourfold manifestations of the Universal were the four forms under which it manifested itself. In the range of their spheres they do seem to cover all activity and knowledge, from East to West, from North to South. I trust my exposition to be a contribution to a proof of that assertion.

I have now briefly defined the most universal manifestation of the Universal and also four other forms of a more limited nature. These revelations belong to the past. May we not expect another one in the future? It seems reasonable to suppose it to be characterized by fullness, harmony and power, such as was never before known. Perhaps it may come with the next Buddha, the Maitreya Buddha, the Buddha of Kindness. If it does, it will be a dispensation of Love—A Universal Brotherhood of Man.

THE LAND OF THE MOHNEGHRABBERS.

By S. S. NEU.

"IN an island in Abyssinia——" began the Wayfarer. He had promised us a story in exchange for a meal.

"In Abyssinia!" we exclaimed.

"Of course," he said, somewhat annoyed at our astonishment. "An abyss is a deep hole," said he, "and the name Abyssinia indicates the depths of uncivilization——"

"But an island!" we objected, still unsatisfied. "There are no islands in Abyssinia."

"Were you ever in Abyssinia?" the Wayfarer inquired with a confident air.

We confessed that we had not journeyed there.

"Then," he advised, condescendingly, "do not contradict."

So we remained silent while he proceeded.

"As I was saying," he began again, "in an island in Abyssinia I found the city of the Mohneghrabbers. When I saw the city from a distance it looked like a huge hill, dotted with magnificent architectural manifestations, so to speak. When I got nearer to it, I found that the huge hill had been built up by digging a huge hole, in which there are no architectural manifestations to speak of. The hill, indeed, was not a hill at all, but a large number of small hills, piled one on another; but to all intents and purposes, the hill was a hill, and is so considered by many of those who live in the hole.

"I soon learned that the Mohneghrabbers are divided into two classes. The class called the Havits live on the huge hill; those called the Labars live in the huge hole. I learned this from a Labar. But a Havit told me the statement is slightly in error. He said that as a matter of fact, those who live on the hill are called Havits and those who live in the hole are called Labars. In reality, he told me, most of the Havits are Labars. Havits and Labars are both Mohneghrabbers.

"The chief occupation of a Havit is to build up his own

little hill, called a Fojn, by taking away earth wherever he can find it. In this the Labars assist him. There are certain laws that define how he shall take it. If he break one of these laws he is liable to be ejected from the hill and become a real Labar. This seldom happens; particularly if his fojn is large.

"The chief occupation of a Labar is to try to get out of the hole and live on the hill, so that he can be a Havit. To do this he must build a fojn under his own architectural lack of manifestation, so to speak. For every certain number of shovelfuls he piles up for a Havit, he is allowed one for himself. As the Havits take as much earth from the Labars as they do from other Havits, a Labar is said to have a tedious job on his hands in piling up his own little fojn, so to speak.

"I asked some of the Labars why they wanted to live on the hill. One pointed to a bottomless pool in the center of the hole, into which all fell whose foundation had been entirely taken away. Another pointed to innumerable clouds of smoke of various colors issuing from the tops of the domiciles, of the Havits on the hill. These clouds, he said, were called plejr, and could be produced only by a certain astronomical manipulation, so to speak, on top of a fojn. Indeed, this seemed to be true, because the higher the fojn, the denser was the cloud of plejr issuing from it. All the Mohneghrabbers seemed to desire these little clouds.

"Still another Labar, for wishing to live on the hill, gave as his reason that it is considered the thing to do in that land.

"I put the same question to a number of Havits. One told me it was a matter of necessity; that as Labars and Havits were both stealing earth, one who did not build high was in danger of slipping into the hole, so to speak. I enquired when he was going to stop building. He said as soon as his architectural structure was as high as his neighbor's. As his neighbor was building, too, and with the same limit in view, and likewise his neighbor, I doubted when he would be finished. Another Havit explained to me that it was necessary in order to live under the fierce tropical sun, to have a plejr cloud for shade. This, he said, could be produced only by means of a fojn, as the Labar had already explained.

"Most of the Havits were astonished at my question. "Why," they exclaimed, "doesn't everybody want to live on the hill?"

"After considering the question carefully, I decided that

the hole was a deleterious place, so to speak, to live in, because of its dampness and the nasty, black pool, called bottomless, in its center.

"Now, you may wonder why they didn't dump that hill into the hole and fill it up. As a matter of fact, many of the Labars urge this—until they come to live on the hill; but as none of them believe it should be done after they become Havits, I doubt it myself. Besides, no one knows how much of the hill would be required to fill up the 'bottomless' pool. If they tore down the hill there might be only hole left, so to speak. Many of the Havits claim that if the hill were actually levelled, the Mohneghrabbers would immediately begin to build it again in order to secure the shade of the plejrs.

"I am not going to bore you with a detailed account of the personal habits, so to speak, of these peculiar barbarians. Indeed, their personal habits consist mostly in sitting under their plejrs and watching the colors change. They know of nothing else and can speak of nothing else, so I have really told you the compendiums, so to speak, of their lives.

"But there are several classes of inhabitants that I have not mentioned. The most peculiar of these are the Hadits. They are the offspring, so to speak, of the uppermost Havits. But whereas a Havit may become a real Labar by having his fojn removed and dropping into the hole, a Hadit very seldom if ever becomes a Labar. The chief occupation of a Hadit seems to be to accelerate, so to speak, the production of the cloud, or plejr, from the fojn built by his forbears. This is one reason that a Havit strives to build high. If, as often happens, the Hadit uses up entirely the fojn, he does not often become a Labar, but drops into the bottomless pool, where it is just as cool as beneath a plejr, but considerably more humid, so to speak.

"By far the most interesting class of inhabitants—a very small class—are the Kwiers, deserve some attention. The word kwier in the language of the Mohneghrabbers, means odd, peculiar, and is applied to all those who are not Mohneghrabbers. The Kwiers are not Mohneghrabbers, but live in the same city. They also have their classes of Labars and Havits, but the division does not depend on their location in reference to the hill, so to speak. I will explain.

"In the first place, the Kwiers do not desire the little

clouds called plejrs. They claim that these clouds are deleterious, so to speak, as they blot out the sunlight. The sunlight, they point out, causes living things to grow, and therefore, should not be blotted out. The Kwiers are essentially an agricultural people, taking great pride in their gardens, in which the sunlight causes things to grow. One of them who has a well-kept garden is called a Havit, and one who has not is called a Labar.

"The occupation of a Kwier Havit is to tend his garden, to remove all the weeds and train the living things, called thants, to grow in the way that they shall be most edible. The occupation of a Kwier Labar is to assist a Kwier Havit, for which he receives seeds from the thants of the Havit, to plant in his own garden. As in the case of the Mohneghrabbers, the line between the two classes is not clearly drawn. Havits and Labars are all really Labars, so to speak.

"Now, don't suppose because of the marked difference between the Kwiers and the Mohneghrabbers there is any friction between them. Their dwellings are interspersed, so to speak, yet they live almost apart. The Mohneghrabbers do not often trouble themselves to steal earth from the Kwiers (though it does happen occasionally), because they do not care for earth that contains living things. Besides, they fear to venture out in the open sunlight where there is no plejr to protect them. A real Kwier, on the other hand, does not worry if some of his earth is stolen, because he knows that the sunlight will cause living things to grow in the hole as well as on the hill.

"The Kwiers and the Mohneghrabbers hold each other in mutual contempt, so to speak. But as all the Kwiers were once Mohneghrabbers and few of the Mohneghrabbers have been Kwiers, I think the Kwiers must be the wiser.

"If you ever visit this city, take my advice and live with a Kwier. The Mohneghrabbers will advise you not to, but take my advice. When they see that you are determined, one of them may impersonate a Kwier so that you live with him. So take some further advice. Believe no man when he tells you he is not a Mohneghrabber, until he has showed you his garden of living things."

We were interested in the story of the Wayfarer and wanted to question him, but before we could do so, he had moved away and disappeared around the turn of the road.

THE INNER LIFE AND JESUS, THE CHRIST

(XI.—Continued from page 77.)

By C. H. A. BJERREGAARD.

HOW could Greek Christians Pray and say "Our Father, who art in Heaven," when they could not possibly have any other image before their minds, than that of Zeus and therefore necessarily musts have thought of "our father" in the image of Zeus? Do not condemn them. Do not even judge their case from your own standpoint (whether it be true or false). Learn the facts and try to realize the conditions of those Greek Christians. The assertion that they could not have any other image before their minds than that of Zeus, rests upon psychological reasons (too many to here enumerate). Let us see who Zeus was and what a grand conception the word covers.

Zeus was the supreme deity among the Greeks, exactly as your God is to you and as Dyaus was to the ancient Sanscrit people. He was the father of all, just as all other ancient people thought of their supreme god. The oracle at Dodona had declared: "Zeus is; Zeus was; Zeus shall be; oh, great Zeus!" This most significant description was in Egypt expressed as nuk-pu-nuk, which answers to the Hebrew "I am that I am." Plato defined Zeus as "the God," and Aristotle as "the Active Reason." Cicero described the soul as fire; the very element that plays such a frequent part in Jahveh's manifestations in the Old Testament. James, in the same verse in his letter speaks of "the father of light." In view of these facts that could be multiplied, who wonders that Zeus ideas served for images of the father? And because they did that, they were naturally transferred to Jesus, the Christ, when he was thought of as the father's image. Thus Jesus, the Christ, comes to be identified with Zeus.

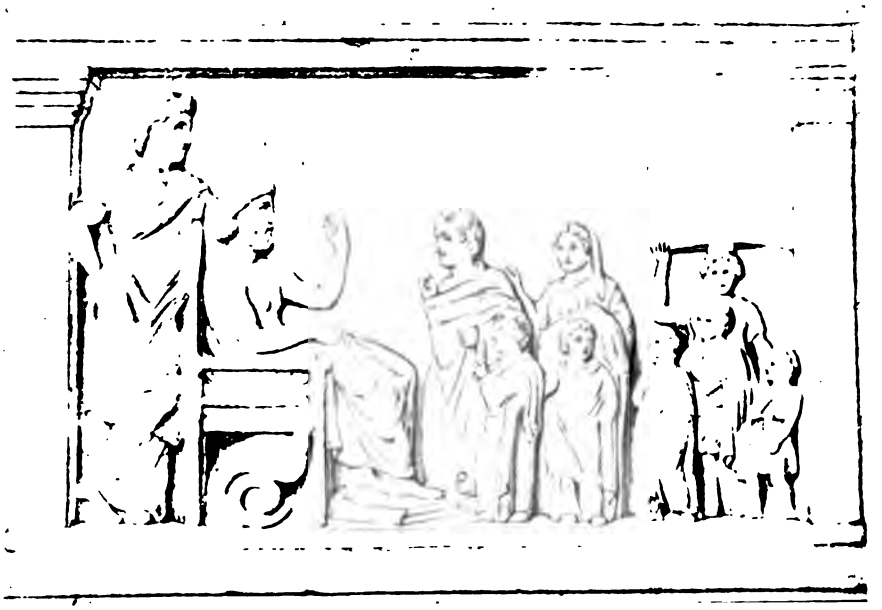
The Zeus type most famous in ancient Greece was that of Pheidias. It represented Zeus as the strong god, the dominant power, in opposition to the wild and uncontrolled energy of Uranus, and Saturn before him; but in his face there was also a benignant expression. And, most characteristically, Zeus bends his head as if listening to a supplication.

The new and striking feature of Pheidias' Zeus was this blending of divinity and humanity. The original is lost, but imitations are known. The head found on a Hadrian coin from Elis is considered to be a faithful copy of the original. The Otricoli head in the Vatican is also supposed to be a good copy. It is remarkable because the hair is parted in the middle and falls down upon the shoulders in curls, and the beard is bifurcated, such as you see it on Jesu portraits.

Legends relate that Pheidias' Zeus was not merely a product of his artistic genius, but also a product of the Greek spirit of the time, the time of Marathon and Thermopylae.

The Zeus type of Jesus arose about 300 A. D. when the question was asked about Jesu historical portrait. The origin for it was no doubt the Paneas statute, which was supposed to be a portrait likeness. We possess literary evidences to the fact that Jesus was represented in Zeus' likeness. Theodore Lector, a Byzantine writer from about 500 A. D., tells in his annals about a painter whose hand was struck lame because he painted Christ with a Zeus face. He had painted his portrait in order to satisfy both Christians and Pagans. The Zeus type of those days was supposed to have come down from Pheidias. It was mild and peaceful and far from fear-inspiring. The church raised no objection to the use of the type because just at that time the church held the doctrine of the unity of the Father and the Son. And Zeus was still artistically the ideal of the supreme god. The church preferred to let Christ pass under the likeness of Zeus because it desired to teach Christ above everything, as the supreme god, and to suppress image making, especially of the Supreme. The gain was that Christ became a substitute for Zeus; and the church gained her point. Why should artists not think of Jesus in his Christ office as Zeus? And why should church people not do the same now?

Next in mythological interest to Zeus-Jupiter comes Asclepias, the healer; that is, the Highest Principle in the form of a healing god. Like all other gods he is a mysterious spiritual being, but has also an earthly form. His characteristics as a spiritual being are seen when we learn that his birthplace is the running brook and that he himself is fresh air and sunshine. So Pausanias tells us. Not only does he heal the sick, but he resurrects the dead. His most famous tem-



Esclepias Teaching and Healing.
The Epidaurian Esculapios. K. Museum, Berlin.

ples were at Epidauros in Argos, and on the island Kos. He was called Zotér, Savior, par excellence. His earthly form is usually bearded and looks very much like Zeus. Nearly all the statues and busts known, seem to be variations of the Zeus type. The mouth, however, is milder and softer. The subdued smile indicates a warm heart. The facial brightness shows that his attention is rivetted upon something in the horizon, or upon a heavenly vision in which he sees remedies for suffering humanity. Like Apollo, Asclepias is also called "the harmonious one" and that is a most suitable appellative for "a healer."

Why should the early artists not figure Jesus, the healer, like Asclepias, the healer? He who brings light to you, brings health to you! A happy face like that of Asclepias smiling at you is health thrown at you! A pacifier feeds you with cakes of good cheer and health. What other model could the ancient artists find? There was none either in their environment or in their own minds. Conversion gives no new brain, nor does it fill an old brain with new art forms

or shapes or figures. Conversation is only a changed attitude, but not regeneration. Everything New in this world comes in by way of the old. That is a law of life and nature. The ancient artists also represented Jesus under the form of Apollo. Like all other gods, Apollo has two natures. He is a mysterious spiritual power, and an earthly man.

The Apollo type is most commonly found on sarcophagi, but is also found on gems, glasses, coins, mosaics and in the catacombs . It is found on sarcophagi because it connects the idea of resurrection with Apollo. In his spiritual character Apollo is the sun god, and as sun god he is also eternal life, just as Christ is both sun god and eternal life. As human, he is represented as a youthful, handsome and beardless Greek; either standing or sitting. Sometimes he stands isolated, sometimes he is represented in action, wearing over his left shoulder a wide toga, reaching down to the knees. Under the toga he wears a tunic with large sleeves. His head is always bare, a thoroughly Greek fashion and the very contrary of oriental-jewish custom. His hair falls down upon the shoulders like the hair of Dionysos. The face is always Greek in profile. He is always handsome. No ugly Apollo is imaginable; neither is an ugly Venus.

The most handsome Apollo known is represented by the famous Pourtales Apollo, now in the British Museum. It is a Hellenistic type—a late product of Greek art. The head is inclined forward and sideward, which gives a brooding expression and adds to the dreamy poetic sensitiveness of the face and its melancholy.

Why is this Apollo brooding over his dreams? That is easy to understand. He is full of sadness because the world is so mean, so degraded and so far from the ideal. Apollo is the god of spiritual beauty and the guardian of the ideals of art and music. He represents aesthetic righteousness. Jesus represents moral righteousness and ideals.

In the interest of the church, De Rossi has vigorously denied that the Apollo type influenced the Christ portrait. He holds that the so called Apollo is no Apollo, but a Hermes; to which I say, it does not matter essentially if we have an Apollo or a Hermes as model. In either case it appears a fact that a heathen god was used as a model for the chief of the Christian religion.

It may be asked: why should artists choose the Apollo type? The answer will correspond to the answer given to the question: why should artists have chosen the Zeus type? The present question finds its answer when we remember the extensive sun cult of those days. The cult of the sun had affected not only Greeks but also Jews at the time. On an altar in Rome has been found an inscription dating from 370 A. D., which calls the sun "the highest god" and the "all-knowing." Julian, the Apostate, said that he recognized "the sun as the father of all men."

At one moment, the sun is declared to be the father of all; in the next he is the son of Zeus. The heathen notions swing from one extreme to the other, exactly as the Christian notions did also at that time, on the subject of who is Christ? At one moment he is equal to the Father; at the next he is the Son of the Father, or simply sun-god. Confusion reigned in both camps and both borrow each others arms. No wonder, therefore, that artists follow now one idea and type, then another. The Christians themselves were not particular. Tertullian tells us that Christians manufactured idols and any other object needed in heathen cults. Constantine himself looked up to the sun as his god. His coins show the sun god with a cross in the hand. Delightful mixture of heathenism and Christ belief! His motto is well known: *Sol invictus comes.* The sun god on his coins has a strong Apollo likeness. In other words, his Christ was both a sun god and an Apollo. If the head of the empire and the protector of the church entertained such notions, why should not artists do the same and why should humble believers not understand their Jesus in the same way? Upon Constantine's flags, Christ was figured as the sun god with a cross in the hand. In view of all this it is no wonder that artists produced an Apollonic Christ.

Moreover, Christ is often called the sun in the scriptures, both old and new. Compare Luke I. 78; Malachi IV. 2. To this very day, his special day in the calendar, is called the Sun's day, Sunday, *dies solis,* corresponding to *dies natalis solis invicti* of the heathen feast. Constantine so ordered it in 321.

It is an interesting fact that Jesus as the good shepherd, represented with a lamb across his shoulders, is not peculiar

to Christian iconography. An Apollo with a lamb across the shoulders is known. Such a bronze is found in the Museum in Berlin.

An Apollo with a Lamb Across the Shoulders. K. Museum, Berlin.

Who shall say whether Christians or Heathens borrowed? One fact at least points to a loan by the Christians and it is this that such Apollo statues were known to have existed long before Jesu time.

A true Apollo likeness given to Jesus is also known. Raoul-Rochette (Discours sur l'origine . . . des types imitatifs Paris, 1834) has published a gem with such a likeness.

The picture is without beard. The carriage of the head and the strong chin resemble other Apollo gems, and around the image stands the inscription ΧΡΙΣΤΟΥ, and under it the well known sign of the fish. What else can this be but an Apollo likeness of Jesus?

In the city Cori and in the church to San Pietro there is to be found a baptismal font, on the side of which is a Phoebus-Apollo with an aureole around the head. Originally

A Coin. An Apollo Likeness Given to Jesus.

Same Coin. Reverse.

that font was a sun god altar; now the figure is explained to be Jesus. *Sancta Simplicitas!*

All this thus far relates to the old Jesu types.

To illustrate further the stronghold the Apollo idea had upon artists, I now refer to Michael Angelo's beardless Jesus in the Sistine Chapel picture of the Resurrection.

This picture is close to the beauty of the Apollo Belvedere. Why should Michael Angelo not figure Jesus in his ascension as an Apollo? And why should church people not think of him as an Apollo? The only reason I can see is, that church people are so frightfully ignorant of past religions that they can not and will not do it. Ignorance is in their way and sometimes bigotry blinds them.

It has always been a mystery to me how Christians can glory in their religion and call it superior to any other, when they are so ignorant as they are. As for myself, in order to understand what the Christian religion was which I inherited from father and mother, I had to trace every dogma and ceremony back to some origin before I could consider whether I would accept it or not. I know what I believe and why. And I know what I do not believe and why.

As for Michael Angelo he knew why he made his resurrection Jesus an Apollo. He knew it by way of the sun and self-realization.

I must speak a little to the glory of Apollo. You will hear me, I am sure! Apollo was originally a sun god and not a man; a personification of daylight, daylight so useful to the farmer, not only as raising his crop but also preserving it from mildew and vermin. Translating these qualities into philosophy, Apollo became the principle of truth. His generous light became mental illumination, and the destruction of mildew and vermin became logic which by its rays kills all nonsense and obscurity.

Translating the same qualities into religion, his power became the mysterious vibratory rhythm that fathers and mothers all creatures and educates them for an ideal life. Apollo thus became a guide and a savior of men. Poets have lauded his power, his genius and the righteousness that flows from his dominion. Apollo was also the leader of the muses and all the arts; music and song were consecrated to him. A special hymn, the Paean, celebrated him in pre-Homeric days.

Before the Greek colonization of Asia Minor, Apollo was dominant at Delphi and was afterwards the great prophet, not only a foreteller of events, but a wisdom-oracle, a testimony for righteousness and spiritual freedom and progress. Why should church people not think of Jesus, the Christ, as Apollo? The glory I have now described as being Apollo's is in different language also ascribed to Jesus, in the gospels, in Christian tradition and in church theology. The earliest Christians and their artists did well and did the only thing they could do; that is, they transferred the attributes of the old god Apollo, to the new god, Jesus. Let the Christians add other and more glory to Jesus if they want, but let them not deny him the Apollonic attributes. If they deny them, they serve their master but poorly.

THE DIONYSOS-JESUS PORTRAIT.

For Church people to hear about Jesu portraits resembling those of Dionysos and to be told that the Christ idea and the Dionysos idea are not far apart will, perhaps, be shocking. The shock has its reason in the misunderstanding of who and what Dionysos really was; a misunderstanding common to the mind of Church people.

Let me then first of all explain who and what Dionysos was. In the first instance he was not Bacchos, thought of as an alcoholic drunkard, nor must he be identified with orgies of intoxication and licentiousness. As was the case with Asclepias and Apollo, that they had two natures, so with Dionysos. As we in Christianity speak of Jesus and call him *the* Christ, so I speak of Bacchos and call him *the* Dionysos. That is to say, like as Jesus served in the office of Christ, so Bacchos at times served in the office of Dionysos. And by the Dionysos-office is to be understood his mission to lift men out of themselves and to bring them into communion with the Highest Principle. Dionysos' name, and the immortal life, are synonymous terms and conceptions. That was Dionysos seen in his mysterious spiritual character. Now about him as an earthly god and man and under the name of Bacchos. That orgies have been celebrated in the name of Bacchos is only too true, and that Dionysos mistaken for Bacchos has been degraded by vulgarity to be a type of intoxication and

libertinism is also too true. But he is not the only God who has been thus insulted. In line of brutality and murder, what has not the church done to the honor of its God? Has not the very crucified savior been the emblem of the Inquisition; and how often has not the cross been raised among savages and become a sign of torture and death for them? Let us drop all the recollections of the horrors that have followed in the wake of religion, be the religion either Christian or heathen. At any rate the church should have no charges to make.

Dionysos and Apollo are two sides of the same power and both represent the sun and light. Dionysos therefore is Iao (Iah), that is, "the Light which only the mind can perceive." Dionysos or Iao is "the physical and spiritual Light-and-Life-principle" (Creuzer's Symbolik). Dionysos or Iao is first of all the sun and the spirit of the sun, the celestial sun, *helios noetos;* and, finally Dionysos, under the name of Zagreus, was invoked as the highest of all the gods like Zeus was, like Apollo was and like Asclepias was. In all mythologies and religions the gods blend and the higher and more powerful they are, the less they are distinguished; in fact, the worshippers substitute one for another with greatest ease and without any fear of offending the god.

Dionysos' connection with wine arises from the fact that wine gives light to the mind. Wine, not liquor or alcohol, gives enthusiasm and lifts the soul. Is not wine in the same sense closely connected with the Christian mysteries? If anybody wants to degrade Dionysos on account of wine, let them degrade Jesus and Christ for the same reason! The one act is as unjust as the other.

For the present this will be enough as a characteristic of Dionysos and will explain how there can be any connection between Dionysos and Jesus as the Christ.

The Greek Dionysos cult exercised a mystic and magic power in antiquity. The Dionysos mysteries, more than any of the other mysteries, spoke directly to the human heart. There is a close parallel between the ancient Orphic lyricism and the oldest Christian hymn lyrics. The cause for their semblance is found in Dionysos and the mystic effect of his presence in the enthusiasm of both. Dionysos figures as the "good shepherd" abound on sarcophagi. The reason for that

can be no other than that Dionysos is known in the same office as the Christ; a symbol of resurrection.

Jesus in his office as Christ declared that he was the vine, and gave wine such a prominent place in the sacrament that it came to represent his own character. That Christians should have a special interest in the vine and have pictures of Dionysos as wine god in their houses and on their sarcophagi is not to be wondered at. Were they not, as their lord had told them, laborers in the vineyard? And do they not commune with the lord in a sacrament by means of wine?

Time forbids the description of many special sarcophagi or figures. However, on a sarcophagus in St. Agnes' catacomb can be seen Jesus, the Christ, represented as Dionysos. The work is from early church days and generally supposed to be of Christian origin. Most characteristically Dionysos occupies the central position, a place otherwise always given to Jesus. He is surrounded by Eros figures and the emblems of the seasons. On both sides of his sarcophagus is to be seen a lion tearing a stag to pieces. The inscription which reads "Ar. Agapetilla, a daughter of god, who sleeps in peace," is of course Christian and stands between two figures kneeling in Christian fashion. The whole presentation is most extraordinary and astonishing when we dwell upon the fact that the savior, Dionysos, of the old cult, has taken the place of the savior, Christ, of the new.

A gnostic gem is known on which the young Dionysos is seen as Jesus, the Christ. The inscription proves that the figure, though Dionysos, signifies Christ, Theta and Chi, means *theos christos*. It is also characteristic of the Christ that the cup resembles exactly an altar cup as used in the middle ages in the sacramental service.

That Dionysos was intensely emotional may be seen in a statue of Dionysos in female form and attire found in Museum Pio Clem., Rome. Only for the ivy in the hair, we would not know who was represented, so spiritual is the figure and its expression. The figure is so perfectly female that there can be no doubt about it. It is full and rich, round and sensuous, yet noble and pure. The idea in giving him a feminine body is no freak of fancy or artistic licence. The idea no doubt roots in the very earliest form of all given to the gods, the mother form. When the ancients first chose

A Gnostic Gem. Dionysos is Shown as Jesus, the Christ.

the human form for their gods they chose the mother form, and the earliest known god is the Great Mother. There is a close connection between the Great Mother and Dionysos. The connection can be seen in this, that they are both earth-gods (Chthonic gods). She is specially goddess of cereals; he more specially god of wine, the two most important elements of food to the ancients, in early stages of civilization. The figure has an expression characteristic for all Dionysian figures.

A word or two about the ivy and the hair and their connection with Dionysos and Jesus. The ivy is graceful, winding and sombre; but little akin to revelry. Symbolically it means friendship and fidelity. It grows rapidly and places itself as a mantle over the grave and the ruin and is ready to hide the destructive tooth of time. That too means friendship and love. It is Dionysos' special emblem around the head and with him it is a warning against "the sweet poison of misused wine." When Dionysos comes dancing in on the stage the ivy speaks to the spectator and tells him "I am a savor of death as much as a savor of life. Learn from me."

As to hair. Hair naturally betokens moisture, like a forest in nature; hence Dionysos has much and long hair. And his hair is fair and silky, indicating over-refinement and a shy, timid disposition. Compare his hair to that of Zeus' coarse and abundant growth and you see at once that it lacks the decisive, daring and firm character. Zeus' ringled beard means virility, and his "ambrosian curls" great muscular strength and superior constitutional vigor. Dionysos' long and fine hair without any curve in it is voluptuous and sensual and gives his face an expression of emotion and lust rather than of reason and energy. The Dionysian types I have mentioned were all beardless. Bearded Dionysos portraits are also common.

A statue in the Hope Collection in London is typical. The hair and beard is in style with the accepted Zeus portrait and shows that the portrait is Zeus, the Highest Principle, under the form of Dionysos or the god of enthusiasm. The special emblem are the locks falling down the shoulders. Locks are not commonly found on other ancient statuary. Apollo, the brother-god of Dionysos, sometimes excepted. Modern artists, Thorwaldsen especially, have retained the Dionysian emblem and the locks and they fit admirably his Christ, which is thoroughly Greek in build. Of other emblems you notice the pine cone, a special Dionysian symbol of sexual character.

Irenaus († 202) speaks of bearded portraits of Jesus and tells us that the gnostic Karpocratians especially manufactured them in large numbers, both in gold and silver, and they claimed they had the portrait likeness from one made to the order of Pontius Pilate; a portrait likeness made while Christ was still alive. Irenaus also tells us that the Karpocratians placed their portrait-statues side by side with Pythagoras, Plato and Aristotle and honored them in pagan fashion. The story of Pilate having had a portrait made of Christ is so unreasonable that it needs no attention.

Figure 6 is the reproduction of a gem in the Chiflet collection and described by many authorities. On the head is something that looks like a lyre or a lotus flower. It is probably a Kalathos, a basket symbolizing abundance. We see also four leaves, two of which are oak leaves; two other leaves do not seem to look like thorns, they look more like pine leaves. A taenia or victory band is bound across the brow

Figure 6.

and has two round ornaments attached. Rays of light stream from the sides of the head and downwards. The breast is covered with a spotted leopard skin and the eyes are closed. All these emblems point distinctly to Bacchos-Zagreus. The bearded face and its expression suggest the familiar Christ physiognomy.

If it be a lyre that we see on the head, then its presence is explained by Bacchos-Zagreus' connection with the Orphic mysteries. A gem is known which represents the tragic-dionysiac poet Aeschylos and he too has such a lyre on his head. The application to Jesus, the Christ, is explained by the close connection between blood and wine and hymnal song. If it be a lotus flower then we may connect Greek culture with Egyptian Alexandrian Gnosticism, and then the mystic symbol is also easily understood as a Dionysos-Christian symbol and means regeneration. It is probably a Kalathos, a sex symbol. The oak leaves belong originally to Zeus but also to his son Dionysos, and in Lippert's Daktyoliothek one can see a Dionysos adorned with oak leave. The pine leaves are, as is well known, Dionysos emblems. The taenia

or victory band across the brow is also a Dionysos specialty. The rays of light remind in a double way of Dionysos. He was born in the light that consumed Semele, his mother. According to the Orphic Mysteries, Zeus gave his son the power to hurl the thunderbolt and the lightning; a great favor indeed.

Bachos-Zagreus or Dionysos represented as Christ was not uncommon among the Gnostics, who on the whole were friendly towards Dionysos.

Art also set up Dionysos as the type for the Christ, because he too was the propagator of mankind's kingdom and had risen from the dead and ascended to his father.

As late as the frankish King Pipin is this bearded Dionysos used as a sign of the Christ. King Pipin had him in his seal. A comparison of this type with the Veronica type gives a most extraordinary result and is convincing.

As Michael Angelo symbolically correct retained the Apollo type and made his Christ in his "Resurrection" look like an Apollo, so Raphael, correct also, and with a keen eye to symbolism, retained the Dionysos in the picture ascribed to him and called the Last Supper.

Compare this portrait and all its emblems and symbolism with Figure 6 and you see the extraordinary likeness.

Why should artists not think of Jesus in his Christ office as Dionysos? And why should church people not do the same?

Dionysos is god of wine. Wine, not merely an intoxicant to the ancients, nay a food and a rousing drink that soothed all pain and threw a hopeful color upon life's dark side. Wine was a savior to the ancients in this, that it helped them to bridge over from the dark and cruel reality to the light and peaceful ideality. Wine washes out the fears and anxiety that cowardly men pile up before themselves. Wine redeems all hardships and lays new foundations. Wine does that, but alcoholic liquors distilled by modern civilization do not do that. They fill men with rage; they intoxicate him with madness and they lift up the bloody arms that bring destruction and misery. Wine is the external, and, enthusiasm is the internal. It was so understood in the ancient Dionysian worship, that came into Greece in the seventh century B. C. Wine produced in those days what they in modern churches

Jesus at the Last Supper. Attributed to Raphael.

try to produce by music, singing and joint recitations of prayers, an "ecstacy" necessary for the rise of the Inner Life and a true worship of the Divine. Call it madness! No matter, it would be a blessing to all if more had that kind of madness, because it is "holy madness" and it unlocks the doors to the Inner Life and warms up all hibernating souls and hearts. All mystics seek that kind of madness; by means of it they break loose from "this" life to live "the other life." Again asking why should not church people devote themselves to Jesus, the Christ, in the form of Dionysos, I say I can see no reason why not! The only reason that holds them back is this, they do not know they are asleep and that their teachers are asleep too. The few moments they do wake up, from time to time, are lost in stupid hunts for the ignoble. A few drops of Dionysian wine would produce miracles.

In conclusion I would add a few words to what I have already written and by these few words defend the first Christians. Christian theology presents Jesu divine office as the Christ in a fourfold way. It presents him a king, as healer, as prophet, and as savior. To these four forms of his supreme office correspond the Zeus, the Asclepias, the Apollo and the Dionysos types.

As king, Jesus is one with the father and the one for whom the kingdom is established. He claimed that all power was given him in the heavens and upon earth. That certainly justified ascribing Zeus likeness to him, especially as the artist had no other choice.

As the one who wandered about and healed all kinds of diseases, and even resurrected the dead and himself rose from the grave, Jesus naturally becomes a new expression to the convert for an older idea, that of Asclepias, the healer, and of healing. In that too there is a justification. Conversion does not affect the laws of psychology and art.

Jesus in his office as prophet is the same kind of witness for truth as Apollo, and the same punisher of all kinds of meanness as Apollo. Both were the sunlight that illumines the true and the good, which destroys evil influences. For a Greek there was no other personal symbol than Apollo possible, wherewith he could express his ideas of Jesu prophetic office.

Jesus as savior is the symbol of the at-one-ing of inner and

outer, a symbol that arises in self-denial, and when it has arisen is seen as a god-filled condition, a condition full of the Holy Ghost. Dionysos being a type of enthusiasm or resurrection of man on a spiritual plane, was in Greek understanding exactly the same. Why should not the early Christians use Dionysos as a type, if they had no other?

As a final word I want to say that the church has never offered any other symbols or anything at all as a substitute. The church has suppressed them, and the result is that church people have no art ideas with which to express their Inner Life.

I take for granted that nobody will put the name of art on those barbarous images of a bleeding man upon a cross, or other equally savage images with big hearts fastened on the breast, sold for a few pennies in Catholic stationery stores, and declared to symbolize the Lord's bleeding heart. Nay, rather than stoop so low as that, let us revere the ancients in their symbols. There was sense in them; but there is no religious sense in bad art.

Zeus, Asclepias, Apollo, and Dionysios are four conceptions of the Highest Principle; and, being four psychological facts, they can never die. The Christ, too, is a term for the Highest Principle and cannot die. The history of man's religion contains several other such terms for the Highest Principle. Study them in the name of Truth, but do not reject them because of somebody's bias. If we have any reverence for our ancestors, or, rather our own past incarnations, let us not commit spiritual suicide by denying the past! How absurd to deny one's own development! Those that look to the mystery of the cross for salvation need much Love. Love is the fulfillment of all striving, hoping and suffering.

FACULTIES OF MIND AND FUNCTIONS OF THE BRAIN

By ALEXANDER WILDER, M. D.

THE localization of the faculties having a focus in the brain has been alike the study of the phrenologist and the professed scientist. We have noticed the excellencies and shortcomings of the former, the imperfections of other speculations, and acknowledge that it is much easier to criticise and even overturn the opinions of others, than to build a better structure. In what we may suggest now, we have this fact before us and must accept the conditions. If we seem to draw largely upon the labors of the phrenologists, it will be because, while not agreeing with many of their ideas, we yet recognize what is valuable in their contributions to thought and investigation.

The science of mind, of soul, of brain, is the unfoldment of the great fact of human existence. I apprehend that it embraces the inner fact of things,—perhaps, the primal reality. Do not blame me if I seem, then, to halt as I endeavor to represent the matter. It is the attempt to speak of the human structure as mechanism, as a machine, whereas it is not a machine, but a living entity, abiding in a divine latitude. To do it well, one needs to be somewhat more than a man of letters and science; he needs be a prophet and a priest; perhaps a seer and hierophant. Such men are out of fashion nowadays. However, let us not measure by a scale of perfection the meagre product of everyday life. It is the sure way to become sickly, discontented and foolish. Yet ideals do exist, and we must approximate them or our work is certain to go to wreck. A wall that is not built with a reasonable regard to the perpendicular will fall as sure as there is such a thing as gravity. A government or an institution, or even a man that does not stand up straight, has its duration limited.

Every living man is a "revelation incarnated." He has one mission, that of order and harmony. "We are born enemies of disorder," Carlyle says. Even chaos seeks a center, and therefrom to operate as a system.

We may therefore take it for granted that the human mind centers somewhere, and as it centers, so the brain takes its order. If it is animal, all the lobes of the brain run toward the back-head so as to get inspiration and support from the passions of the body. If greed and reckless adventure are sought irrespective of right, the side-head broadens. So we may run the entire range. The ruling brain, whichever lobe, convolution or ganglia, will be very certain to make itself the focus and bring the various faculties thither as its servants. If this rule is itself disorderly, if it is an usurpation, the man, the character, even the physical constitution, will be more or less crooked, chaotic and abnormal; nevertheless there will be a sort of polarity to regulate him. Disease, evil and all sorts of bad working, are operated by the same force and to the same end that the very best itself spontaneously tends.

We talk about superiority of intellect when speaking of the great man; and as though faculties were parts of him. Now, faculties are capacities to do; intellectual powers; mental or psychic capacity for the leading kinds of soul-activity, as knowing, feeling, willing. Man is "infinite in faculties," Shakespeare tells us. This brings us to the consideration of what intellect means. Webster gives it first the popular definition: the part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; and then the philosophic meaning: sometimes the capacity for the higher forms of knowledge, as distinguished from the power to receive and imagine—the power to judge and comprehend. Intellection then, is intuition; and, what is more, intellect is itself morality. By morality, Webster tells us is signified the quality of an action which renders it good; the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right. As right means straight and wrong is wrung, twisted, distorted, perverted, accrding to geometry, on every plane we can easily comprehend that morality means really this genuine straightness of purpose, which is only possible for real intellect to know. It is intellect from one point of view; morality from another. Indeed, to the selfish and the cowardly, truth is a hidden treasure, down in the bottom of a deep well. Yet all a man's virtues are recorded in his knowledge.

In the endeavor to trace the seat of various functions of the brain, we must observe analogy and physiognomical indications. Embryology begins the lesson with the fact that the medulla oblongata begins all nerve-structures of the sensory-motor system; that the optic ganglia and cerebellum are next in order of development; then the frontal lobes of the brain; and afterward the middle, and lastly the posterior lobes. This would seem to indicate their relative importance in the matter of man-making. It is as though the fore-brain had first elevated itself to high perception and energy, and then extended dominion over every animal, whether brute or brute instinct and passion that was beneath.

From such landmarks as are now in our possession, we may attempt with much diffidence to localize some of the cerebral functions. The gray matter of the brain is understood to be the highest development of brain-matter, and the material base of all mental and moral activity. It is not a single organ exactly, but consists of a number of thoroughly differentiated organs, each one of which possesses certain functions, yet is in the closest possible connection with all the others. To define them all with accuracy and determine their individual energies, peculiarities of structure, physiological and pathological alterations, is a task which has not been successfully achieved. We are only on the threshold of the problem.

As near as can be judged, the fore-brain, which is the oldest in evolution, is the seat of the faculties usually denominated intellectual and moral. We observe that certain developments, gait and gestures, are habitually and almost instinctively associated with characteristics. We appreciate the difference between the person whose head bends reverently and him who cringes, as well as the one who throws his backward, the differential manner of adulation, the stiffness of resolve, the careful method of conscientiousness, the lively glow of hope, and the calm self-poise of faith, alike exhibit themselves with peculiarities of the cerebral structure.

The left hemisphere is more important for intellectual manifestations than the right. It is heavier, has more convolutions and is more abundantly supplied with blood. The vessels have larger caliber. It is the side, therefore, that is most trained; and generally when the right hemisphere preponderates, there is usually insanity.

The faculty of speech, which cognizes thoughts and gives them the forms of words, is situated in the third convolution of the left frontal brain. Gall had an inkling of this, and Broco declared it. The mere pronouncing of words is a function of the medulla oblongata, which seems to have a center for that purpose. When the nerve-cells which constitute this center waste away, the affection is perceived which has been designated "labio-glosso-pharyngeal paralysis." Speaking, eating and swallowing require an effort. The tongue feels heavy; the lips do not move properly; the patient cannot easily pronounce certain letters, like b, p, o and u; he is not able to whistle or blow out a candle. Then comes increase of this difficulty; the soft palate is paralyzed and the voice assumes the nasal twang. Later still, the voice is lost, a grunt taking its place. The tongue is unserviceable; swallowing can be done only by the aid of the fingers and drinking is out of the question. Starvation is the last act.

The third convolution of the left hemisphere does the intellectual part of the talking; and it is hardly necessary to add, that writing is also to be included. There is, however, a center for each function. While talking, writing and drawing are done habitually by the left hemisphere alone, both hemispheres must be trained for musical performance; there must be a harmony between the two. One name of the goddess Venus was Arma or Harmonia—perhaps because she made the two sides concurrent and harmonious. Pianists educate both hemispheres equally; violinists, dissimilarly. Perhaps this is the reason that fiddling is generally a nervous irritant; the dissimilar of the training seems to excoriate and tear like the claws of an enraged cat.

The loss of the talking faculty does not, however, always involve the paralysis of the writing faculty. Persons who cannot talk are sometimes sharp in business matters; will play cards and chess, and even cheat with some ingenuity.

The parietal lobes of the brain are set down as the true centers of the will. Each point is associated with some action, as clenching the fist or grasping. Their irritation produces symptoms of epilepsy but no loss of consciousness. If these points are well established, we can perceive that this part of the head is the seat of intelligent action, as distinguished from intelligence itself.

The temporal lobes are centers for the sensory perceptions. The sense of hearing has a focus here; and if this is destroyed on one side there is deafness in the ear on the opposite side of the head. Nearby is the focus for the sense of smell; and in its neighborhood, a center for the sense of taste. Other portions are intended for the sense of touch; and there is also a center for the sight. These are all ranged symmetrically on each side of the head.

The posterior lobes at the back-head have been the despair of science, so far as science is dependent on vivisection. The structure of these lobes is quite different from that of the other parts; and they receive their blood from a different set of blood vessels. Experiments with electricity have little influence upon them; and their removal produces neither paralysis nor loss of sensation. Animals, however, thus treated refuse to eat and succumb rapidly. This suggests that these lobes have more direct relation to the digestive system, and perhaps the sexual. They are the latest in the order of development, and grow from the middle lobes, existing only in the higher order of animals. Whatever their functions are, they express the idea of dominion by the brain over the body, and a dominion that no animal has attained.

"There is evidence," says Professor A. J. Howe, "tending to prove that mental perception has its seat in the anterior portion of the frontal lobes, yet the proof does not stand unchallenged. It is probable that reflection depends upon all the activities of the cerebrum. Knowledge may be obtained through the perceptive faculties, and wisdom through the reflective. Memory has no center or place of abode, but depends for strength upon comparisons and associations of ideas. The student of memories best understands the habitat and essence of memory." "It is not determined that the frontal lobes have anything to do with motion or sensation; but it is presumed that they are endowed with volition and reflection." "The two cerebral hemispheres are often appreciably asymmetrical, even in persons of marked intellectual strength. Neither the convolutions nor the fissures are arranged with exactitude; thereupon the brains of those executed for crime are not to be regarded as those of the insane, because the configuration of the two sides is not identical. Furthermore, a microscopical examination of cerebral cells does not reveal evidence of former mental sanity or unsoundness. The facts

of a given case being known, the observer may readily see what he would not behold if no history were connected with the examination.

"Injuries to the occipital structure are dangerous to life, hence little is known regarding the functions of this part of the brain; they are not followed by paralysis of sensation or motion, but generally by unconsciousness. Mental obtuseness is the most frequent sign of occipital lesions."

We may accept many of the phrenological conjectures; yet know that there are numerous convolutions which no finger or measuring line can read. Fully one-half of the convoluted area of the brain defies every such endeavor. Broco has indicated an organ for the faculty of speech; which is a good beginning. His fellow-workers are willing to give that part of the brain at the front to intellect; so that we have some room for our own conjectures. As philosophers, we, too, believe that the intellect is in the head; not merely the faculty to perceive through the senses, but that of knowing principles. It is suspended above the head, Plutarch says, and touches only its extremest part. Accepting this view, which does not disagree essentially with the principles of Phrenology, and is acquiesced in by scientific guessers, we may safely say that the frontal lobes and top-brain are the mirrors of the mind, and its instruments in all matters. "A divine principle moves them," says Plato, "such as is in the stone which Euripides named the magnet." If so, then there is the analogoue to magnetism in every part of the brain. I mean polarity. Each cell and convolution is one pole, having its other pole—where?

We have three ways to answer this question. We can be orthodox like the scienitsts, and grope. We may accept the demonstrations of the phrenologists; and, if you please, the experimenters in animal magnetism. I have been told of the conjectures of the former; and in the case of the latter, I fear that they, when making explorations, are impressed with their own preconceived opinions, and so put faculties in places where they were not before. I think our own consciousness and higher intuition, duly followed, will teach us correctly; higher faculties will not only control but exalt lower ones; higher knowledge will correct the opinions of inferior minds and open to real science. I look to philosophy, the art of knowing, to make known the truth in the matter;

and as we become expert, we will be acute to perceive what now appears uncertain, and know where the real truth lies. This much: every organ of the brain is negative to a principle of the mind and positive to a function or organ of the body. The head and the thorax, the jaw and the extremities, the lower lobes and the viscera, will be found to correspond. How corporeal organization, the directing will and the comprehending intellect can be and act as one, is the point which we are endeavoring to set forth.

The sensorium and its subdivisions are not to be neglected. This is constituted of the nerve-centers or ganglia at the base of the brain; the two optic thalami and corpora striata, which we have instanced as doing much of the automatic work often called unconscious cerebration, and the sensory ganglia which perform the functions of hearing, smelling, seeing and tasting. We will enumerate them at length; the auditory ganglia situated in the medulla oblongata, the olfactory ganglia, the corpora quadrigemina or optic tubercles, and the gustatory ganglia which are also in the medulla. These are the ganglia of special sense, and the optic thalamus is their common register. The crura cerebri have been defined as the extensions of the anterior and posterior pyramids of the medulla. There are three, or more critically, two strands and a dark deposit of ganglionic matter called the locus niger. This is the connecting link between the gray matter of the cord and that of the optic thalami—corpora striata. The inferior strand is motor. It extends from the anterior pyramids to the corpora striata. The superior strand is the continuation of the posterior pyramids, and extends to the optic thalami.

The crura cerebelli are in like manner, the extension of the restiform bodies of the medulla. Thus, we perceive, that the cerebellum, pons varolii, and the various ganglia and their connections, which exist between the medulla and the cerebrum, are continuations of the spinal cord. Their white matter joins the fibrous matter of the cord; and the gray matter is also in its way continuous. The connection is unbroken.

The crura cerebri, being an extension of the sensory and motor parts of the medulla, give off the various cranial nerves. The anterior strand which is motor, yields roots of the spinal accessory, hypoglossal, facial, abducents, the small root of the fifth pair, the trochlearis, and the oculo-motor nerves. The tongue, the face, the eyes and ears are moved by their agency;

so that we may smile, frown, scowl, look every way, shake our ears, wag our tongues, agitate our jaws, and what is sometimes very essential, move our lips. These things could not be permitted, but for that white nerve strand, on the lower side of the crura cerebri. The posterior strand yields the pneumagastric, the glosso-pharyngeal, and the sensory root of the fifth nerve. We breathe, are able to please our palates, or rather have tongue and palate to be pleased, and have a general wide-awake sensibility in every part of the face.

There are twelve pairs of nerves belonging to the cranium. The first, or the olfactory nerves, organs of the sense of smell. The second, or the optic nerves, organs of sight, for the optic bulb. The third, or the oculo-motor nerves, or motor nerves of the eye ball. These proceed from the crura cerebri. If they are cut or disordered, there may be strabismus, paralysis of the eyelids, producing inability to move the eye upward, downward or inward, or the iris may be paralyzed so that the light will not contract the pupil. The fourth, or the trochlear nerves, also proceed from the crura cerebri. They are also motor, of course. Their function is to move the superior oblique muscle of the eyes. If this nerve is irritated, there is spasm of the muscle; if it is divided there is double sight; alcoholism sometimes produces anæsthesia of these nerves, and so objects are multiplied. The fifth pair of nerves is called trifacial or trigeminal, from having three branches—two of these are purely sensory; the other is both motor and sensory. We have already indicated their origin; that the sensory parts had their roots in the posterior strand of the crura cerebri, and the motor in the anterior strand. Filaments of this nerve are distributed to the eyes, ears, teeth and the various sympathetic nerves of the teeth. The motor filaments are distributed to the muscles of the jaws and govern the movements of mastication. It assures the integrity of the functions of the several nerves of special sensation. Important as it is, it gives us a world of trouble whenever it is disordered. The complaint formerly called tic douleureux, and now facial neuralgia, is the result of inflamation of its sheath. If the scalp suffers, we call it hemicrania and sick headache; if the ear, earache; if the nostrils, acute catarrh; if the teeth, toothache. It will blur the eye, set up a singing in the ear, paralyze the nerves of taste and smell, or deaden the sense

of feeling. When the eye suffers, tears flow copiously; when the nostrils, there is a marked secretion of a serous fluid; and, as a rule, the pain keeps time with the pulsation of the arteries. If it is not promptly relieved it will paralyze sensibility along the nerve tract, and the parts supplied by it will be more or less disturbed in function. It is within a period compartively recent that physicians have coped with this ailment with reasonable success; and as though to increase their skill, it is of more common recurrence. Sometimes the nerve would be cut, and presently it became usual to dissect out a piece of it. This would paralyze the sensibility of the parts which were supplied. If the motor branch was involved, the movement of the jaws would be seriously interfered with. The masseter and temporal muscles are more or less affected.

It has been stated that the motor part of these nerves originated in the anterior strand of the crura cerebri. The ganglia of Gasser originates the sensory fibers. These large branches diverge, the ophthalmic, the superior maxillary and the inferior maxillary. The first of these proceeds from the upper angle of the ganglion, the second from the middle, and the third from the lower angle. When those portions are paralyzed, or their functions are destroyed in the mucous membranes of the nostrils, mouth or throat, the secretion of mucous is disturbed and the special functions are more or less affected. The pathology of this nerve cannot be too thoroughly studied. Success in treating its disorders is almost enough alone to assure popularity to a physician. I have repeatedly corrected them by magnetism, and consider it as one of the best agents for the purpose. To correct the digestion is perhaps more sure. Pain is the nerve's method of testifying its hunger; he who feeds and digests well, seldom suffers. Drugs which eliminate uric salts from the body are efficient in removing the complaint. I have known it give way to brandy, applications of heat, and to a good dinner. I am prejudiced, however, against tea and coffee for such a patient; if opium or alcohol is given, many patients will resort to them on their own account.

It is indispensable to divert the mind from the malady. I have known the throes pause entirely at the coming of a visitor, and to begin again as he took his departure. This leads me to believe that one might rebuke the complaint and

cause it to leave. If a young person had it, I would change carefully his dietetic and other habits. It is a disease of cold and ill digestion combined; correct either, and the neuralgia will disappear.

The sixth pair of nerves is called abducent. It supplies the external rectus muscle of each eyeball. It is motor; and when irritated that muscle is convulsed and the eye turned outward. If it is divided, the muscle is paralyzed and the eye turned inward. Careful attention to such particulars enable physicians to understand many of the annoying phenomena which disordered eyes exhibit. The seventh or facial nerves are motor nerves and govern the movements of the muscles of the face. Fibers from the fifth pair and the pneumagastric enter the sheath, thus making this nerve exhibit sensibility. Irritation is accordingly felt very acutely. Injury produces paralysis of the parts to which it is distributed. If the muscle is the part, the eye will become inflamed and the cornea thickened; the eye being unable to free itslf from dust and supply itself with the lachrymal moisture. If the muscular structures of the ear are so affected, the sense of hearing will suffer. There may also be inability to introduce air into the nostrils in a strong current, thus retarding smell and taste. The muscles of the face are paralyzed, producing a curious aspect. Generally only one side is affected, and thus the two cheeks appear as though belonging to different individuals. The features are dragged toward the sound side; the mouth is oblique, and drawn to one side. The paralyzed side appears broader than the other, and the eye is more open. An attempt to speak, cough, laugh, or cry, exhibits the trouble in all its ugliness. It is hard to pronounce labials; often to masticate or swallow.

The relation to the pneumagastric is shown by the quick breathing occasioned by dashing cold water in the face.

The eighth or auditory nerve will be commented upon, when we treat of the special sense of hearing. The ninth is the glosso-pharyngeal, a sensory nerve which is distributed over the roots of the tongue and pharynx. It aids touch and taste, and is the great exertor to deglutition. The tenth is the vagus, or pneumagastric nerve. It has numerous divisions, and appears to exert a powerful influence over the face, throat and thorax. It is both motor and sensory. The pharyngeal

and laryngeal branches are motor; the superior laryngeal is sensory; the cardiac, pulmonary, œsophageal and gastric are sensory-motor. Irritation of the pharyngeal branches will cause contraction of the pharynx; irritation of the superior laryngeal, however, will only close the crico-thyroid muscle. In a living animal, the slightest touch on the mucous membrane of the glottis will cause it to close; but if the superior laryngeal nerves are out it may be irritated with impunity. The œsophageal branches, if irritated, will produce contractions; if cut, or the vagus be cut at the root—the æsophagus will fill with food. Injury of the cardiac branches do not materially affect the action of the heart. Strong stimulation of the vagus down there, will retard the heart least. The heart, however, has three systems of nerves; one practically its own, a second, from the pneumagastric, and the third from the sympathetic. Section of one of the vagi above the pulmonary branches does not affect breathing; but if both are divided, there is dyspnœa and asthma. The bronchial tubes fill with serous fluid, and death follows in two or three days. Section of the gastric branches produces vomiting, loathing of food, and retards the digestive processes. The muscular coat of the stomach is also weakened.

The pneumagastric nerves have important connections with the sympathetic system, and so are instrumental in the various functions of the neck, chest and abdomen and in relation to motion and nutrition.

The eleventh is the spinal accessory nerve; the external division of which supplies the muscles of the neck, the internal adding motor filaments to the vagus. Its section within the skull would destroy speech.

The twelfth nerve is the hypoglossal, the motor nerve of the tongue. Its irritation produces convulsions; its section paralysis of the muscles of that important organ.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT

By NURHO DE MANHAR

(Continued from page 128.)

SECTION LEKH LEKHA OR THE CALL OF ABRAM.

NOW the Lord said unto Abram: 'Get thee out of thy country and from thy kindred, and from they father's house, unto a land that I will shew thee'." (Gen. XII, 1.)

At a meeting of Rabbi Simeon's students, for meditation on the esoteric meaning of this passage in scripture, Rabbi Abba said: "It is written, 'Hearken unto me, ye stout-hearted that are far from righteousness.' (Is. XLVI.12.) By the phrase 'stout-hearted' is meant those hardened souls who, though acquainted with and having some knowledge of the secret doctrine, yet manifest no inclination nor desire to adapt their lives to its teachings and principles and walk in accordance with the precepts of the good law, and are therefore said to be 'far from righteousness'."

Said Rabbi Hezekiah: "The meaning of these words is, that they are altogether void of the divine life and so do not enjoy inward peace of conscience, as it is written, 'There is no peace unto the wicked.' (Is. XLVIII.22.) Observe, it was Abraham's desire to live the higher life, and to him may be justly applied the words, 'Thou hast loved righteousness and hated wickedness, therefore Alhim, thy Alhim, hath anointed thee with the oil of gladness above thy fellows.' (Ps. XLV.8.) For this reason it is further written, 'Thou, seed of Abraham, my friend.' (Is. XLI.8.) Wherefore does the Holy One style Abraham 'my friend?' It was because he loved righteousness, for of all who lived in his day and generation he alone was faithful, upright and obedient to the divine law."

Said Rabbi Jose: "It is written, 'How amiable are thy tabernacles, oh Lord of Hosts.' (Ps. LVIII.1.) How incumbent upon us it is to study the works of the Holy One, for our knowledge of them is only small and limited. Men know not upon what the world is founded and how it is sustained and upheld. Still less do they know anything of its creation or

the composition of fire and water that, blending together, become solidified under the action of the Holy Spirit, which, when it is withdrawn, they revert back to chaos, and attraction between their individual atoms then ceases, as it is written, 'It is he who shaketh the earth out of her place and the pillars thereof tremble.' (Job IX.6.) Everything in the universe is founded on and governed by law, and so long as there are students found engaged in its study, so will the world endure. Observe at the hour of midnight when the Holy One enters the garden of Eden on high, to converse with the righteous, all the trees of it rejoice and chant forth praises to the glory of his name, as it it is written, 'Then shall the trees of the wood sing out at the presence of the Lord because he cometh to judge the earth.' (Chron. XVI.33.) Then is heard a great voice from on high saying, 'Who hath ears, let him hear, who hath eyes let him behold, and who hath a heart to understand, let him listen and attend to the words and teachings of the spirits of all spirits respecting the four quarters of parts of the world.'

1. The One Absolute, above all = The sublime Kether, spirit of all spirits.
2. One is below = The nephesh or soul.
3. One is between two = The ruach between the soul and spirit.
4. Two beget a third = The Neshama.
5. Three come one = The individual.
6. One emits rays of color. = Divine light and life.
7. Six on one side and six on the other = The visible and invisible world.
8. Six rise into twelve = The spiritual zodiac in man.
9. Twelve produce twenty-two = twenty-two letters, the signatures of all created things.
10. Six are included in ten = Sephiroth.
11. Ten are included in One = The ten sephiroth, emanations of the Absolute.

"Woe unto those who sleep, who know not, and do not desire to learn what will happen them when in the presence of the great judge they will have to account for their deeds. When the body is defiled, the soul departing out of it flees

to the pure atmosphere on high and goes hither and thither, but the gates of heaven remain unopened to it. Like chaff by the wind, or a stone from out a sling so it becomes cast about. Woe unto those who care nought for and live indifferent to the joys on high that are the recompense of the just, for they fall into the power of Duma and descend into a hell out of which they will never again come forth. It is of them scripture saith, 'As a cloud that is consumed and vanished away, so is he who goeth down into Sheol. He shall come up no more.' ((Job VII.9.)

"As the voice ceased uttering these words a light flashed forth from the north, illumining the whole world and falling on the wings of the cock caused it to crow at midnight. At that time no one rises from his couch save those lovers of truth whose chief delight is in the study of the secret doctrine. Then the Holy One, surrounded by souls of the just made perfect, in the garden of Eden listens and attends to the voices of truth-seekers, as it is written, 'Thou that dwellest in the gardens, the companions hearken to thy voice; cause one to hear'." (Cant. VIII.13.)

Interlocutory Explanations

"Get thee out of thy country." (Gen. XII.1.) "In the preceding chapter it is stated that Haran died in the lifetime of his father Terah, by which words is indicated that up to that time no man had ever died before the decease of his parent. When Abraham was cast into a fiery furnace in Chaldea, Haran was present at the time. As the men of Chaldea beheld the deliverance of Abraham by the Holy One, they seized hold of Haran and in their rage cast him into it, in presence of Terah, his father. As it becomes the general opinion that the Divine Being alone had saved Abraham, many went unto him and said: "We see thou art a believer in the Holy One, the ruler of the world, instruct our children in the way.' Therefore it was said, 'The princes of the people become joined with the God of Abraham.' (Ps. XLVII.9.)

"Observe the words, 'And Terah took Abraham, his son, and Lot the son of Haran, his son's son, and Sara, his daughter-in-law, his son Abraham's wife, and they went forth with them from Ur of the Chaldees.' Terah being the leader, it is

therefore written, 'They went with them and not with him.' The fact is that both Terah and Lot went forth with Abraham and Sara, who were the chief parties that the Holy One wished to save and deliver out of the power of the wicked Chaldeans. As soon as Terah beheld the wonderful deliverance of Abraham out of the fiery furnace, he adopted his faith and became a believer in the one true God, and therefore in saying, 'They went forth with them,' scripture intends to convey that both Terah and Lot became converts to the faith and religion of Abraham and Sara. So, after going forth from Chaldea, it is added, 'to go into the land of Canaan'; that is to say, that as soon as they had fixed their minds to go to Canaan, it was as though they were really there. From this we may infer that from the moment anyone decides to live the life divine, he is aided and assisted by the powers on high. That this is so, may be gathered from the fact that it is only after scripture tells us that Abraham and his brethren decided to leave their native country, we learn that the Lord said unto him, 'Get thee out of thy country.' Observe nothing is ever effected above unless there first be an impulse or effort from below. The reason of this may be illustrated by the different colored parts of the flame of a candle blending together, as has been already described. It is essential that the dark or lower part project itself upward ere the white flame can appear above it. This is why it is written, 'Keep thou not silent; hold thou not thy peace.' (Ps. LXXXIII.2.) A prayer unto Alhim not to keep back or strain the white ray of heavenly light from descending upon the earth beneath; and furthermore it is written, 'I have set watchmen upon thy walls, oh Jerusalem, which shall never hld their peace, neither day nor night; ye that make mention of the Lord keep not silence and give him no rest until he establish and till he make Jerusalem a praise in the earth.' (Is. LXII.6-7.) From these words we learn that heavenly gifts and blessings descend only when by acts and deeds we qualify ourselves for their reception. Observe that it is distinctly stated, Terah and all his family quitted Ur of the Chaldees, and that then the divine command was given to Abraham, 'get thee out of thy country,' when he had already done so and was on his way to the land of Canaan. How is this invasion of the real facts to be explained?"

Said Rabbi Eleazar: "By the order, 'Get thee out of thy country.' God intimated that it was better for Abraham and to his interest that he should do so, as his future safety depended upon his immediate departure from amongst his enemies."

NIGHT.

BY OLIVER OPP-DYKE.

O sacred Night! Begetter of sweet peace
For wearied souls; domain of rest and dreams
Wherein life's troublous frets and fevers cease—
Thy calmness unto day a solace seems.
Thy cloak of darkness, dotted with the gleams
Of stars, more eloquent than speech can be;
Thy tranquil mysteries mankind esteems
Because Thou speakest of His Majesty.
We love Thee, Night; for we behold through Thee
Our proper place in God's infinitude,
And know that kindred of the worlds are we,
With universal Life and Hope imbued.
If such thy glorious worth, what then must Death,
Thy counterpart, hold forth at stay of breath!

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Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

HARVARD UNIVERSITY
FEB 12 1912
CAMBRIDGE, MASS.

THE

WORD

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WISHING.

(*Concluded from page* 137.)

WORK is the price the law demands of him who would have and enjoy for good the thing which he wishes. To have or attain for good anything, one must work for that which he wishes on the special plane and in the world where it is. This is a law.

To get and enjoy any thing in the physical world a man must do what is necessary to that end in the physical world. What he does to get it, must be according to the laws of the physical world. If he wishes for any physical thing, but does nothing more than wishing to get it, thus acting against the law, he may get that which he wishes for, but it will inevitably be followed by disappointments, sorrow, trouble and misfortune. He cannot break the law by going against it, nor evade it by going around it.

Wishing is an expression of the desire to get something for nothing. The attempt to get something for nothing, is unlawful, unjust, and is evidence of impotence and unworthiness. The belief that one may get something for nothing, or may get much value for little, is a delusion from which many suffer, and is a bait and snare which tempts man to unlawful acts and holds him a prisoner afterward. Most people know they cannot get much for little, and yet, when a shrewd decoyer dangles the bait of much value for little, they are likely to

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WORK is the price the law demands of him who would have and enjoy for good the thing which he wishes. To have or attain for good anything, one must work for that which he wishes on the special plane and in the world where it is. This is a law.

To get and enjoy any thing in the physical world a man must do what is necessary to that end in the physical world. What he does to get it, must be according to the laws of the physical world. If he wishes for any physical thing, but does nothing more than wishing to get it, thus acting against the law, he may get that which he wishes for, but it will inevitably be followed by disappointments, sorrow, trouble and misfortune. He cannot break the law by going against it, nor evade it by going around it.

Wishing is an expression of the desire to get something for nothing. The attempt to get something for nothing, is unlawful, unjust, and is evidence of impotence and unworthiness. The belief that one may get something for nothing, or may get much value for little, is a delusion from which many suffer, and is a bait and snare which tempts man to unlawful acts and holds him a prisoner afterward. Most people know they cannot get much for little, and yet, when a shrewd decoyer dangles the bait of much value for little, they are likely to

swallow it at a gulp. If they were free from delusion they could not be caught. But because they desire to get something for nothing, or as much as they can get for as little as they have to give, they will fall into such traps. Wishing is a phase of this delusion, and when wishing is followed by practical results it is likely to be more dangerous than speculating in stocks and other ways of betting and gambling. To get a wish without doing more than wishing, is a bait which leads the wisher to believe that he may have his wishes gratified without work.

A law of physical nature requires the physical body to eat, digest and assimilate its food and to perform physical exercises, if health is desired. One may wish for physical health with every breath, but if he refuses to eat, or if he eats but his body does not digest the food which he puts into it, or if he refuses to take regular and moderate exercise, he will not have health. Physical results are obtained and enjoyed only by lawful, orderly, physical action.

The same law applies to the desires and the emotional nature. He who wishes others to give him their affection and to gratify his desires, but gives little affection in return and has little consideration for their benefit, will lose their affection, and be shunned. Merely wishing to be forceful and to have masterful energy will not bring power. To have power in action one must work with his desires. Only by working with his desires, so as to regulate and control them, will he get power.

The law demands that one must work with his mental faculties to have mental growth and development. One who wishes to be a man of mind and intellectual attainments, but who will not exercise his mind through processes of thought, will have no mental growth. He cannot have mental powers without mental work.

Idle wishing for spiritual things will not bring them. To be of the spirit, one must work for the spirit. To get spiritual knowledge one must work with the little spiritual knowledge which he has, and his spiritual knowledge will increase in proportion to his work.

The physical and psychic emotional, the mental and spiritual natures of man are all related to each other, and these different parts of his nature act each in the world to which it belongs. The physical body of man acts in and belongs to the physical world. His desires or emotions operate in the psy-

chic or astral world. His mind or thinking principle is the active cause of all thoughts and things in the mental world, the results of which are seen in lower worlds. His immortal spiritual self is that which knows and persists in the spiritual world. The higher worlds reach into, surround, support and affect the physical world, as man's higher principles do with and are related to his physical body. When man knows and thinks and desires within his physical body, these principles act, each in its respective world, and bring about the certain results for which they each act in each of the worlds.

The idle wishing of an idle wisher does not act in all of the worlds, but the ardent wishing of a persistent wisher affects all worlds. One who indulges in idle wishing does not act positively in the physical world because his body is not engaged, nor does he act in the spiritual world because he is not serious enough and does not act from knowledge. The idle wisher romps with his desires in the psychic or astral world, and allows his mind to be played with by the objects which his desires suggest. This thought play with the objects of his desires will in time bring about physical results, besides the laziness of body and mind which result from idle wishing, and the physical results will correspond with the vagueness of his thought.

The ardent wishing of the persistent wisher who wishes selfishly for that which is to gratify his desires or appetites for pleasures, affects all the worlds through the different parts of his nature which are affected by his persistent wishing. When a man is about to begin his persistent wishing for something which is not according to law, his spiritual self who knows that he is wrong and whose voice is his Conscience says: No. If he obeys his conscience he stops his wishing and goes on with his legitimate pursuits. But the persistent wisher does not usually listen to conscience. He turns a deaf ear to it, and argues that it is quite right for him to have what he wishes and what will, as he says, make him happier. When knowledge of the spiritual self as announced by conscience is denied by the man, conscience remains silent. The knowledge which it would give is refused in thought by man, and his spiritual self is shown dishonor. Such action in thought by man interferes with or cuts off communication between his thinking and his spiritual self, and the spiritual self being in the spiritual world causes the spiritual world to be proportion-

ately shut off from that man. As his thinking is turned toward the things of the desires for which he wishes, his thought acting in the mental world turns all thoughts in the mental world connected with his wish towards those things for which he wishes and which are away from the spiritual world. His emotions and desires act in the psychic or astral world and attract his thoughts to the object or thing for which he wishes. His desires and his thoughts disregard all things which would interfere with the obtaining of his wish, and all their force is centered on the getting of it. The physical world is affected by these desires and thoughts acting for some object wished for, and other physical duties or things are denied, overthrown or interfered with until the wish is gratified.

Sometimes, one who begins to wish sees in the course of his wishing that it is better not to be too persistent, and to discontinue his wishing. If he concludes to discontinue because he sees that it is unwise for him, or that it is best for him to obtain his wish by legitimate efforts and by industry, he has chosen wisely, and by his decision he has broken a cycle of a wish and turned his energy into higher and better channels.

A cycle of wishing is a process from the beginning of a wish until its completion by getting the thing wished for. No thing that is wished for is ever obtained except through the complete cycle of wishing. This process or circle of wishing begins in the world and on the plane of that world where the thing wished for is to be obtained, and the cycle is completed by the getting of the thing wished for, which will be in the same world and plane where the wish began. The thing for which one wishes is usually one of the innumerable things of the physical world; but before he can get it he must set into operation forces in the mental and psychic worlds, which react on the physical world and bring to him the object of his wish.

This cycle of his wishing may be likened to a line of magnetic and electric force extending outward from his body and continuing, by the process of desiring and thinking, through the psychic and mental worlds and back again through these, and then the object of the wish is materialized in the physical object, which is the end or accomplishment of the cycle of wishing. The spiritual and mental and psychic natures of man are in and contact his physical body, and each is affected by the influences and objects of the physical world. These

influences and objects act on his physical body, and the physical body reacts on his psychic nature, and his psychic nature reacts on his thinking principle, and his thinking principle acts toward his spiritual self.

The objects and influences of the physical world act on his body and affect his desires and emotions through the physical organs of his senses. The senses excite his desires, as they report what they have perceived through their organs in the physical world. His desire nature calls on his thinking principle to concern itself with the getting for it of what it desires. The thinking principle is influenced by the requisitions which are made, according to their nature and quality and sometimes as to the purpose for which they are desired. The thinking principle cannot prevent the spiritual self from taking cognizance of the nature of its thoughts at the beginning of its wishing. If the things desired are for the good of the body the spiritual self does not forbid the thinking principle to engage itself in thought to procure those things. But if the things desired are improper, or if the thought is against the laws of the mental and psychic worlds, the spiritual self says, No.

The cycle of wishing begins when the senses have reported some object in the world which the desire wants and which the thinking principle engages itself with. The psychic and mental natures of man registers the wish by saying: I want or wish for this or that thing. Then the mind acts from the mental world on the atomic matter, the life matter, and the mind so continuing to act drives or forces the life matter into the form which its desires crave. As soon as life is driven into form by thought, the desires or psychic nature of man begins to pull on that intangible form. This pull is a force exerted similarly to that attraction which exists between a magnet and the iron which it draws. As man's thought and his desire continue, they act through the mental and psychic or astral worlds on the minds and the emotional natures of other people. His thoughts and desires are pointed toward the getting of his wish, and it is often the case that others are compelled by his persistent thinking and desiring to comply with or acquiesce in his thought and desire for the gratification of his wish, even though they know they should not. When the wishing is strong enough and persistent enough it will turn aside the forces of life and the desires of others which

interfere with the bringing of the wish into form. So, though the wishing interferes with the regular operations of the lives of others or with the properties or possessions of others, the thing wished for will be obtained when the one wishing is persistent and strong enough. If he is strong and persistent enough there will always be found people whose past karma will allow them to be drawn into play and serve as means of the gratifying of his wish. So that at last he gets the thing for which he has wished. His desire for it has compelled his thinking principle to keep up its action in the mental world; his thinking principle has acted on the life and thought of others through the mental world; his desire has pulled on the thing which it desires and which others are induced through their emotions to be the means of supplying; and, finally, the physical object is the end of the cycle or process of his wishing by which he is confronted. A cycle of wishing was illustrated by the person who wished for two thousand dollars (as related in "Wishing" in the last issue of THE WORD.) "I want just two thousand dollars, and I believe if I keep on wishing I will get it.... I care not how it comes, but I want two thousand dollars.... I am confident I shall get it." And she did.

Two thousand dollars was the amount with which her desire and thought was concerned. No matter how she would get it, she wanted two thousand dollars and in the shortest time. Of course, she did not intend or wish that she should get the two thousand dollars by having her husband die and receiving the amount for which he was insured. But that was then the easiest or shortest way of getting that amount; and so, as her mind kept the two thousand dollars in view it interfered with the currents of life and these reacted on her husband's life, and the loss of her husband was the price which she paid for the getting of her wish.

The ardent wisher always pays a price for every wish he gets. Of course, this wish for two thousand dollars could not have caused the death of the woman's husband if the law of his life had not permitted it. But the death was at least hastened by his wife's too ardent wishing, and was allowed by his not having the purposeful objects for living which would have resisted the influences brought to bear on him to bring about his end. If his thought had resisted the forces which brought about his death, this would not have prevented so ardent a

wisher from getting her wish. The forces of thought and life followed lines of least resistence and being turned away by one person's thought they found expression by means of others, until the result desired was obtained.

As well as the definite process of wishing, by which the wisher gets the thing for which he wishes, there is the period or time between the making and the getting of the wish. This period, long or short, depends on the volume and intensity of his desire and on the power and direction of his thought. The good or evil manner in which the object comes to the one who wishes for it, and the results which follow the getting of it, are always decided by the underlying motive which allowed or caused the making of the wish.

Imperfections are always present in the wishing of anyone. In wishing for the object desired, the wisher loses sight or is unaware of the results which may or will attend the getting of his wish. Being unaware or losing sight of the results likley to attend the cycle of wishing from its beginning to the getting of the wish, is due to a lack of discrimination, of judgment, or to heedlessness of results. These are all due to the ignorance of the wisher. So that the imperfections always present in wishing are all due to ignorance. This is shown by the results of wishing.

The thing or condition for which one wishes is seldom if ever what he expected it would be, or if he gets just what he wanted it will bring unexpected difficulties or sorrow, or the getting of the wish will change conditions that the wisher does not wish changed, ot it will lead or require him to do what he does not wish to do. In every case the getting of a wish brings with it or causes some disappointment or undesirable thing or condition, which was not bargained for at the time of wishing.

The one who is given to wishing refuses to inform himself of these facts before he begins his wishing, and often refuses to learn the facts after he has met the disappointments attending the getting of his wish.

Instead of learning to correct the imperfections by understanding the nature and causes and processes of wishing after he has met with disappointments in wishing, he usually, when being dissatisfied on getting one of his wishes, begins to wish for something else, and so rushes blindly from one wish into another.

Do we get anything from not having what we wish, such as money, houses, lands, clothes, adornments, bodily pleasures? And do we get anything from not having the fame, respect, envy, love, superiority over others, or precedence of position, any or all of which we wish? The not having of these things will give us only the opportunity of getting through it an experience and the knowledge which should be the harvest garnered from each such experience. From the not having of money we may learn economy and the value of money, so that we will not waste it but make good use of it when we get it. That applies also to houses, lands, clothing, pleasure. Thus if we do not learn what we can from the not having of these, when we do have them we shall be wasteful of them and misuse them. By not having fame, respect, love, high position, which others seem to enjoy, we are afforded the opportunity of learning the unsatisfied wants, needs, ambitions, aspirations, of human beings, of learning how to get strength and develop self-reliance, and, when we have these things, of knowing our duties and how to act toward those others who are poor and neglected, who are in want, who are without friends or possessions, but who yearn for all of these.

When a thing which has been wished for has been obtained, no matter how humble it may be, there are opportunities which come with it which are almost inevitably lost sight of, wasted and thrown away. This fact is illustrated by that simple little story of the three wishes and the black pudding. The possibilities of the three wishes were lost sight of or obscured by the desire of the moment, an appetite. So the first wish or opportunity was unwisely used. This unwise use of an opportunity led to the wasting of the second opportunity, which was used to appease the anger or annoyance at the mistake of having made poor use of a good opportunity. One mistake following closely upon another, resulted in confusion and fear. Only the immediate danger or condition was seen and, the instinct to relieve it being uppermost, the last opportunity to wish wisely was lost in the giving way to the wish of the moment. Many are likely to say that the little story is only a fairy tale. Yet, like many a fairy tale, it is illustrative of human nature and is intended to let people see how ridiculous they are in their wishes.

Wishing has become a habit with man. In all stations of life, people seldom engage in conversation without expressing

many wishes. The tendency is to wish for something which they have not yet obtained, or to wish for that which has passed. As to times that are passed, one can frequently hear: "Oh, those were happy days! how I wish that we could live in those times!" referring to some age gone by. Could they but experience their wish, as did the solicitor who wished himself in the time of King Hans, they would feel quite miserable to find their present state of mind so out of accord with those times, and the times so ill suited to their present mode of living, that the return to the present would be to them as an escape from misery.

Another common wish is, "What a happy man that is, I wish I were in his place!" But if that were possible we should experience more unhappiness that we had known, and the greatest desire would be to be one's self again, as was illustrated by the wishes of the watchman and the lieutenant. Like the one who wished that his head was through the railing, man is not able to make a complete wish. Something is always forgotten to make the wish complete and so his wishing often brings him into unfortunate conditions.

Many have often considered what they would like to be. If they were told that they could be now what they in an ideal way have looked forward to be, by wishing to be that now, on condition that they be contented with and remain in the lot chosen, there are few who would not agree to the condition and make the wish. By agreeing to such conditions they would prove their unfitness to engage in wishing, because if the ideal were great and worthy and far beyond their present state, it would, by coming too suddenly into its realization, bring to them a sense of unfitness and unworthiness which would cause unhappiness, and they would be unable to fulfill the duties of the ideal state. On the other hand, and what is most likely with one who would agree to such conditions, the thing or position, though seemingly attractive, would prove the reverse when obtained.

Wishing for such undesirable things was illustrated sometime ago by a little boy who had been reared with much care. On one of her visits to his mother, his aunt broached the subject of the boy's future and asked what profession had been decided that he should enter. Little Robert listened to their talk, but he pressed his nose against the window pane and looked wistfully into the street. "Well, Robby," said his aunt,

"have you thought what you would like to be when you are a man?" "Oh yes," said the little fellow as he nodded at the thing in the street on which he was intent, "Oh yes, aunty, I do wish to be an ashman and drive an ash cart and throw great cans of ashes into the cart, as that man does."

Those of us who would agree to bind ourselves to the conditions which his wishing would bring, are as unqualified to decide at present the state or position which is best for our future as was little Robert.

To get suddenly that for which we have ardently wished is like having an unripe fruit which is plucked. It appears attractive to the eye, but is bitter to the taste and may cause pain and distress. Wishing and getting one's wish is the bringing by force and against the natural law that which is out of season and place, which may not be ready for use and for which the wisher is unprepared or which he is incompetent to make use of.

Can we live without wishing? It is possible. Those who try to live without wishing are of two kinds. The ascetics who withdraw themselves to mountains, forests, deserts, and who remain in solitude where they are removed from the world and so escape its temptations. The other class prefer to live in the world and engage in the active duties which their position in life imposes, but try to remain unattached to the things by which they are surrounded and unaffected by temptations of the world. But there are comparatively few such men.

Owing to our ignorance and our desires and wishing, we drift or rush from one thing or condition into another, always dissatisfied with what we have and always wishing for something else and hardly if ever understanding what we have and are. Our present wishing is a part of the karma of our past and in turn enters into the making of our future karma. We go the round of wishing and experiencing again and again, without getting knowledge. It *is not* necessary to wish foolishly and be forever the victim of our foolish wishes. But we will continue to be victims of foolish wishing until we learn to know the cause as well as the process and the results of wishing.

The process of wishing, and its results, have been outlined. The immediate cause is due to the ignorance, and desires which ever remain unsatisfied. But the underlying and remote cause for our wishing is the inherent or latent knowl-

edge of an ideal perfection, toward which the mind strives. Because of this inherent conviction of an ideal state of perfection, the thinking principle is decoyed and deceived by the desires and induced to look for its ideal of perfection through the senses. As long as the desires can so delude the mind as to induce it to seek somewhat, somewhere in place or time for its ideal, so long will its cycles of wishing continue. When the energy of the mind or thinking principle is turned upon itself and is intent upon discovering its own nature and power, it is not led away and deceived by desire in the whirl of the senses. One who persists in turning the energy of the thinking principle upon itself will learn to know the ideal perfection which he must attain. He will know that he can get anything by wishing for it, but he then will not wish. He knows that he can live without wishing. And he does, because he knows he is at every time in the best condition and environment and has the opportunities which will best afford the means to go on towards the attainment of perfection. He knows that all past thought and action have provided the present conditions and brought him into them, that these are necessary that he might grow out of them by learning that which they hold for him, and he knows that wishing to be anything other than what he is, or in any other place or conditions than where he is, would remove the present opportunity for progress, and postpone the time of his growth.

It is well for each one to work onward towards his chosen ideal, and it is best for him to work out from the present toward that ideal without wishing. Each one of us is at this time in the very best condition it is for him to be in. But he should go onward—onward by doing *his* work.

WHO KNOWS NOT, AND, WHO KNOWS.

By C. H. A. B.

FROM AN ARABIAN PROVERB.

The man who knows not that he knows not ought—
He is a fool; (no light shall ever reach him).
Who knows he knows not and would fain be taught—
But who, knowing, knows not that he knows—
He is asleep; (go then to him and wake him).
The truly wise both knows and knows he knows—
Cleave thou him and never more forsake him.

REINCARNATION.

TRANSLATED FROM THE FRENCH OF HIPOLLITE RIVAIL.

By EDUARD HERRMANN

THE teaching of reincarnation was a part of the Jewish dogmas under the name of resurrection. Only the Sadducees who held that all was finished after death, did not believe in it. The ideas of the Hebrews on this point, were, as on many others, not clearly defined, because they had vague and imperfect notions about the soul and its connection with the body. They believed, without knowing precisely in what manner this could happen, that a man could live again after his death. They spoke of resurrection, but meant reincarnation. Indeed resurrection signifies the return to life of a dead body, which science proves to be impossible, especially after the elements of the body have for a long time been dispersed and absorbed. Reincarnation is the return of the soul to corporeal life, but in another body newly formed for it, which new body has nothing in common with the old. In this sense the word resurrection could be applied to Lazarus, but not to Elias nor to the other prophets. If we therefore read in St. Luke's gospel chap. IX, 7. 8.

"Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others that one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this of whom I hear such things?"—it shows that some believed Jesus to be John the Baptist, and others, Elias, reincarnated.

More distinct and more important, because sustained by Jesus himself, is the passage of St. Matthew XVII. 10-13. "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the

disciples understood that he spoke unto them of John the Baptist."

The idea that John the Baptist was Elias, and that the prophets could live again on earth is to be found several times in the New Testament (St. Mark VIII. 27-30; chap. VI. 14.15 chap. IX. 10-12). If this belief was an error, Jesus would not have tolerated it, as he waged war against untruth. On the contrary he sanctioned it with his authority. He made it a necessary condition when he said to Nicodemus (John III. 3): "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time in his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit."

The words: "Except a man be born of water and of the spirit" have been interpreted in the sense of regeneration through baptism—on account of the interpolation of the word *holy* before spirit, which is to be found in some older translations. To understand the true sense of these words one must know the old signification of the word water.

The knowledge of the ancients of the physical sciences was imperfect. They believed that the earth was born of the waters and for this reason considered water as the absolute generative element. Thus we read in Genesis: "And the Spirit of God moved upon the face of the waters"—"Let the waters under the heaven be gathered together unto one place and let the dry land appear." "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

According to this belief, water had become the symbol of material nature. The words "Except a man be reborn of the water and the spirit" signify therefore: "If man is not reborn with his body and his soul." In this sense they were meant and ought to be understood. This interpretation is further justified by the words: "That which is born of the flesh is

flesh and that which is born of the Spirit is spirit."—Jesus here makes a distinction between spirit and body. "That which is born of flesh is flesh," clearly shows that only the body proceeds from the body, and that the spirit is independent of the body.

The other saying of Jesus: "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," has reference to the spirit of God who gives life or the human soul to whom he wills; and the words "thou canst not tell whence it cometh and whither it goeth" signify that one does not know what the spirit has been, nor what it will be. If the spirit or soul were created at the same time as the body, we should know where it comes from, because we would know its beginning. In every case this passage is the confirmation of the pre-existence of the soul and consequently of the plurality of existences. The other passage in St. Matthew XI. 12-15 shows most clearly that Jesus meant nothing else but reincarnation: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that has ears to hear, let him hear."

If the principle of reincarnation as expressed by St. John could be taken and explained in a purely mystical sense, it cannot be treated that way in the passage from St. Matthew, which is precise and cannot be mistaken. It says: It is Elias himself which was for to come. This is no allegory, no figurative speech; it is a positive affirmation. What do the words mean: "from the days of John the Baptist until now the kingdom of heaven suffereth violence?" Do not overlook the fact that John the Baptist was still living at that time; and yet Jesus says "from the days of John the Baptist until now"—and he explains it in saying: "If you will receive it this is Elias, which was for to come"—that means, John being no other than Elias, Jesus makes allusion to the time when John lived under the name of Elias.

"Until now the kingdom of heaven suffereth violence" is another allusion to the violence of the mosaic law which commended the extermination of the infidels in order to gain the promised land, the paradise of the Hebrews, while through the new law, heaven is won by charity and meekness.

Then Jesus continues: "He that has ears to hear, let him hear." Those often repeated words show that not everybody was able to comprehend certain truths.

Then we read in the 36th chapter of Isaiah, 19th verse: "Thy dead men shall live again; together with my dead body shall they arise." The prophet did not mean the spiritual life, in this passage, is shown by the wording "shall live (again)." If he had wanted to say that the dead men were not dead in spirit, he would have said "they still live" and not "shall live." In the spiritual sense the latter words would be without meaning, since they imply an interruption in the life of the soul; in the sense of moral regeneration they would be the negation of eternal suffering, because they establish the principle that all those who are dead shall live again.

The celebrated question in Job, chapter XIV, v. 14, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come," finds a significant version in the Greek church, which does not leave any doubt that reincarnation is meant: "If man is dead, he always lives; after I have finished my terrestrial existence, I will wait, for I shall there return again." This is as clear as if one says: "I leave my house, but I shall return." In the Greek version, Job seems to speak of the interval which separates one existence from the other, and where he awaits his reincarnation.

It is not doubtful that under the name "resurrection" the principle of reincarnation was one of the fundamental beliefs of the Jews; but they had uncertain ideas in regard to a future life. They believed in angels and regarded them as higher beings, but did not appear to know that men could, by their own efforts, become higher beings, angels too, and participate in their felicity. According to their belief, the keeping of God's laws was rewarded with the goods of this earth, with the supremacy of their nation, with victories over their enemies. Public calamities and the defeats in war were to them punishment for their disobedience. Moses could not give more and higher truths to his people, who were touched by the things of this world above all things. It was much later that they could receive the revelation of another world, where the justice of God would punish the bad and reward the good; and even here, Jesus was careful not to give the full light, which would have blinded rather than enlightened them. He postulated the future life as a principle, a law of nature, which

nobody can evade, and he left it to the future and to the evolution of man to discover the full truth, which he did not give except in allegories and parables. And this truth is the teaching of reincarnation, which is confirmed by Jesus and the prophets. To deny reincarnation is to deny the words of the Master, and those words will have authority in the time to come, if accepted without prejudice. But to this authority, from a religious point of view, may be added, from philosophical considerations, that of proofs which result from the observation of facts. To anyone who reasons from effects to causes, reincarnation seems to be an absolute necessity, an inherent condition of humanity, a law of nature. It reveals itself by means of its results in a material manner, like the hidden motor which reveals itself through the motion of wheels. Reincarnation alone can tell man whence he comes, whither he goes, why he is on earth. It alone can justify all the anomalies and seeming injustices of the terrestial life. Without the doctrine of the pre-existence of the soul and of the plurality of existence, many of the teachings of the New Testament remain unintelligible. Because unintelligible they have given rise to so many contradictory interpretations. The key which will open the true sense of Christ's teaching is reincarnation.

If we do not find many allusions to the teaching of reincarnation in the Old Testament, it is simply because the Hebrews were not far enough advanced in their development to understand this higher teaching. The morality which Moses taught was appropriate to the state of progress reached by the people, whom he was called to regenerate. That people could not understand that God could be adored in any way other than through burnt offerings; nor that an enemy should be given grace. Their intelligence, remarkable in regard to everything material and even as to arts and sciences, was backward in regard to morality and could not have been improved by a purely spiritual religion. They needed a half-material teaching, such as their religion then was. Thus the burnt offerings spoke to their senses, while the idea of God spoke to their spirit. In this way the race was enabled to progress continually, until the time was ripe for another teacher. Jesus undoubtedly taught a much loftier and purer morality; a morality which is able to renovate the world; bring mankind together as brothers and sisters, implant charity and love for

men in all hearts, and to make of our earth a fit dwelling place for higher beings. This is the law of progress which works through all nature, and which seems to be the purpose of the all-creating power. Progress cannot go on without struggle. There will always be times when progress seems to be at a standstill, when spiritual teachings are lost and humanity is groping in the darkness of materialism. We are just emerging out of a time of darkness. The old, eternal truths are presented again to the world, and some of the more advanced minds embrace them with enthusiasm, while others cling to that which they call the proofs of science.

Now although science is entirely material, is antagonism between it and religion unavoidable, as so many think? Science and religion are the two levers of human intelligence; one reveals the laws of the material world, and the other those of the moral world. Both have the same underlying principle—the creative force, or God. For this reason they cannot contradict each other; if one is the negation of the other, one must of necessity be wrong and the other right. The incompatibility which those two orders of ideas, seemed for a long time to present, is caused by the defect in true observation and explanation of the facts, and too much exclusiveness on the part of both. That brought about a conflict, out of which are born incredulity and ignorance.

The time is coming when the teaching of the Master will be better understood; when the veil which was purposely thrown over some teachings like that of reincarnation shall be taken away and then science, which has been exclusively materialistic, will also take into account the spiritual element, while religion shall cease to misunderstand the organic and unchangeable laws of matter. Those two forces will then sustain each other, one being the necessary complement and support of the other. Then religion, no longer contradicted by science, will become a mighty power, because it will be in accord with reason and cannot be any more opposed by the irresistible logic of facts.

That the teaching of reincarnation will be one of the means to bring about a moral revolution in the conditions of man, must become clear to everyone who has considered this question impartially. It is, first of all, the only one which responds to the idea which we hold of the justice of God in dealing with men who have been placed in a condition which

is morally low. It would be contrary to the justice and goodness of God to punish forever those who found almost insuperable obstacles for their reformation in the surroundings in which they were placed at birth. If the destiny of man were irrevocably fixed after death, God would not weigh the actions of all men in the same balance; he would not treat them with impartiality. Human reason tells us that it would be unjust to deprive those of the possibility to acquire eternal happiness, who were not in the position to ameliorate themselves, and the idea that God could punish from hate or anger is not any longer approved by the human mind. Only among very egotistic men do we find iniquity, hatred and chastisement without remission. Our ideas of justice have changed for the better and will change for the best—therefore do we need the belief in reincarnation. It is the only one which responds to the idea which we have of the justice of God with regard to men placed in a morally inferior condition; it is the only one that may explain the future and confirm our hope, because it offers us the means to correct our faults in new trials. The man who is conscious of his inferiority, derives hope and comfort from the doctrine of reincarnation. If he believes in the justice of God, he cannot hope to stand on the same footing with those who have done better than he. But the thought that his inferiority does not exclude him forever from the supreme beatitude, and that he may conquer it by new efforts, consoles him and verifies his courage. Where is the man, who, at the end of his life does not regret at having acquired too late an experience which he cannot make use of? This belated experience is not lost; it will be to his advantage in a new life. One existence cannot be sufficient for our higher development. What, indeed, are a few years of learning for one who is destined to become a perfect being? Consider only the distance which separates the savage from the civilized man. The longest life issufficient, how much more so if it is shortened, as is the case with a great number of men. What about the millions of human beings who die either in the miserable state of savagery or in the darkness of ignorance, without ever getting a ray of light. How can they become perfect without reincarnating?

Some persons believe that the ties of love and of family would be destroyed by reincarnating; but this is not the case. They are, on the contrary, fortified and strengthened.

The disembodied souls in space are united by affection, sympathy and similar inclinations; they seek each other, being happy to be together; the incarnation separates them momentarily only; for after a time they are bound to find each other again, like friends returning from a voyage. Often they follow each other in the incarnation, where they are of the same family or in the same circle, working together for mutual advancement. Even if one soul is reincarnated and the other not, they are not less united by thought; those who are free watch over those who are in bondage; the more advanced try to help those that are backward. After each incarnation they have made another step towards perfection; less and less attached to matter, their affection for each other becomes purer because it is not troubled any more by egotism and passion. In this way they may pass through a number of corporeal existences without losing any of their mutual affection.

Of course, only the real affection between soul and soul, can survive the destruction of the body, for the beings that here unite themselves only through the senses, have no motive to seek each other in the spiritual world. Only the spiritual affections are durable; the carnal affections are extinguished with the cause which calls them forth; this cause does not exist any more in the spiritual world, while the soul exists forever. In regard to persons who unite only through self-interested motives—they really do not belong to each other; death separates them on earth as in heaven.

The union and affection that exists between parents and children are a sign of the interior sympathy which brought them together; and when we speak of a person whose character, taste and inclination has nothing in common with that of his relatives, we mean to say that he does not belong to that family. This is a greater truth than would seem. The incarnation of antipathic or strange souls in certain families takes place for the double purpose of testing the ones and giving to the others the means to progress. The oftener imperfect souls come in contact with more perfect ones, who care for them, the more their character becomes milder, their morals purer, their antipathies less pronounced. In this way a fusion takes place among the differently developed souls, just as it occurs among the different races and people of the earth.

Now if we consider the consequences of the doctrine of non-reincarnation, we find that the souls being not pre-existent, must have been created at the same time as the body; consequently there can be no anterior bond between the souls; they are entirely strange to each other—no spiritual bond connecting father and son, mother and daughter in this life. There can also be no connection in the life to come and father, mother, children, husband, wife, brothers, sisters, friends, are never sure to meet again, because the destiny of the souls is irrevocably fixed after one incarnation, and according to the life lived on earth. They either go to heaven or to hell and are thus forever separated from all their beloved ones—except if all have lived the same kind of a life, good or bad, which never happens.

With reincarnation and the consequent progress, all those who love each other find themselves on the earth and in space, travelling together towards God, perfection. If there are any who fail in this attempt, they retard their advancement and happiness—but they do not lose all hope. Helped, encouraged by those who love them, they will one day be able to overcome the weakness of their lower nature and mount on high like the others. The idea of reincarnation makes a perpetual solidarity between the incarnated and disincarnated souls possible, and therewith an uninterrupted continuance of the bonds of affection, love and friendship.

In conclusion, there are four alternatives presenting themselves to man in regard to his future after death:

1. the nothingness, according to the materialistic doctrine.

2. the absorption in the universal whole, according to the pantheistic doctrine.

3. individuality, with definitive fixation of destiny, after the doctrine of the church.

4. individuality with endless progression, after the teaching of Reincarnation.

With the two first, all the bonds of family, love and friendship are broken after death and no hope remains of finding each again.

The third leaves a chance for that—provided we are in the same state of development, in which case we may meet either in heaven or in hell.

Only with a plurality of existence, which is inseparable

from gradual progression, can we have the certainty of a continuance of our relations with those we have loved on earth; and this certainty must for a loving soul—which is the true human soul—be the strongest incentive to a belief in the teaching of reincarnation.

Most of all it ought to be so for those who profess to be Christians, for not only do we find the fact of reincarnation affirmed in the Bible, but also the statement that the souls recognize each other after the death of the body.

But whether we profess the Christian or any other religion, the belief in reincarnation is always the most logical, the most just and the wisest belief; for those who hold that we ought to devote our life on earth to the betterment of human conditions must confess that no other belief can give such an incentive to lead an unselfish and noble life, as does the belief in reincarnation. If moral and social progress is possible at all, it can be brought about only if the number of good men surpasses that of the bad, which means, if more good souls incarnate in physical bodies than bad ones, and good souls can only be attracted by parents who are really good and do not only seem so for outsiders.

The transformation of humanity and of all our social and moral conditions is an evolutionary necessity, which can only be brought about by our own personal efforts. "The good will reign on earth when, among the souls which are to live here, the good ones triumph over the bad ones; then they will enthrone Love and Justice, which are the source of all goodness and happiness. By means of the moral progress and exercise of God's laws will humanity attract the good souls and remove the bad ones; but the latter will not leave the earth until pride and egotism are banished."

Therefore let us continually strive to become good ourselves—that is the only way to make others good too.

THE INNER LIFE AND JESUS, THE CHRIST
XII.

By C. H. A. BJERREGAARD

SPIRITUALITY

LET it be understood at once that Spirituality can neither be defined nor described. It has no earth form; hence, if I am to say anything in the line of definition or description, it can only be by means of relative expressions and forms of speech universally used where men have lived what is called a spiritual life. Such terms and descriptions may be borrowed from all races and peoples, for this is the joyous truth, that spirituality is known far and wide; it seems to be woven into the texture of human life. Even savages know of spirit. The Orient has lived with the Spirit for ages, and left rich stores of knowledge. The nearer East, such as Egypt and Asia Minor, gave habitat to people, who have furnished us of the proud Occident with numerous forms. Finally, true Christianity is pure spirituality, as far as we of the present age are able to conceive it and define it as Theosophy.

I will dwell especially upon the first and the last of the forms I have mentioned, that of the savages and that of the true Christian and Theosoph.

The savages, taken generally, have a realistic conception of spirit. They even visualize it. To them, the spirit is a thin, unsubstantial human image, in its nature a sort of vapor, film or shadow; for short, exactly what common people the world over call a ghost. They also hold that the spirit is the cause of life and can at will take possession of a human personality and leave it again at will. Spirit in this conception is elsewhere called a demon. Even civilized people hold the same idea. Spirit, being impalpable, can swiftly move from place to place and can be seen by human eyes. Savages also believe inanimate objects may be possessed by such phantasms. Occasionally the spirit has names, and these usually mean "the Great Spirit," and where that is the case, it seems, that the savages make a clear distinction between their own souls and the objective power they call spirit.

In all this, the primitive mind is not very different from the uneducated and low-minded people among ourselves. In many respects they are even higher in culture. They have fear and respect for the spirit. People among ourselves are too indolent even to think of how they ought to be related to the higher power. None of their senses are alive. The savage, on the contrary, places himself in a very definite relation, by means of sacrifices and other devotional means. Crude and unintelligible as a sacrifice may appear to an Occidental, he is nevertheless far inferior to the savage. By sacrificing, the wild man places himself in relationship to an objective power or thought, and thereby takes a step beyond himself and enters into the sphere of mind. He proves that he has begun to reflect, and to reflect is to rise above one's self. The indifferent Occidental does nothing of that kind and is therefore still on the level of a stone or inanimate object.

By sacrifice, the savage gives either something out of himself, for instance, a vow that he will live to the honor of his spirit; or, by sacrifice, he may give his spirit some property he values much. Be his motive merely a bargain, an offer for which he expects an exchange, the psychology of his action is in accord with a tendency to exchange, which is universal. The cosmos is a system of exchange, of sacrifices, and the purpose of all interchange, all transfers, all reciprocity, is elevation, growth, evolution. The savage is in thorough harmony with that tendency when he sacrifices. That we of another race offer our passions, volitions or hymnals as sacrifices, where he brings a bloody and brutal gift does not change the psychology of the case. An exchange takes place, and the exchange, the sacrifice, is ennobling, because it breaks down a sterile individualism and starts reflection. Indeed, a sacrifice is a wonderful mystery!

The ethics of the belief and actions of the savage is this, that he seeks union with the spirit. In the degree with which he attains that union he becomes a spiritual man. Of course, we have no standard with which to measure or to compare his spirituality with another spirituality attained in a different way. But no matter, he gets what his karma profits him. Let him sacrifice! Do not take it away from him! In due time he will cease to sacrifice. At that time he learns other mysteries, as good as sacrifices, by teachers of other lessons. So much for the savage and savage spirituality.

When I sum up the best thoughts among philosophers, especially of today, I find that their ideas of spiritual life sound with voices of harmony and insight, and that these mutually illumine one another. Imagination and reason work together in them and spin no mere idle abstractions and impossible ideals. Their wings move in an air of spiritual reality and their desire is to use, not to settle on earthly things. Strong restraint and high resolves feed the philosophers' minds. Their senses are keener, hence, being free from low desires, thy see clearer and can penetrate the clouds that obscure the truth. All that is, of course, spirituality and in principle worthy of our imitation.

A truthseeker must be free from the cramps of dualistic thought, and, the only medicine for that ailment is the power to see that all things and all souls are saturated with spiritual significance; the power to realize that mind or spirit upholds the world; that form is matter spiritualized and that matter is the substance of form; it is the power to see the human face divine in all things and to perceive that all things culminate in momentary flashes of the eye, in soft smiles on the lips and the gentle heavings of the surf that breaks upon the shores of a human heart. Such flashes of power, such uprushes of fire are spirit born and bred. And there are many of them in modern philosophy.

We are in spirit and of spirit if we live in an actual interpenetration of the greater mind with ours, the smaller, if mutual interfusion animates us and all our emotions, yes, even the physical environment we create. We are at our best if we tolerate no break between ourselves in this present Now and all the races that belong to the dead past. If one breath gives life to that relation and if one heartbeat melts away cold distant time, then surely we are animated by unity, and all the principles of the coming æons greet us as twice born.

When he have set blossoms in the full bloom of our natural growth and ripened seed for new generations full of higher potencies, then we are co-operators with the powers that make and that unmake. And that, too, is spirit life. For spirit is a generator far more prolific than man and always thinking of bridging time and circumstances.

"Spirit . . . knows no insulated spot,
no chasm, no solitude . . ."

Spirit fills up all chasms as no body can do it; and spirit

invades all solitudes in order to multiply loves. Our spiritual endeavors take the form of a practical creed when we have faith in the nature of things and live in the idea that all things work together for good; that an enduring purpose moves all things; frail as well as strong, sane and insane, orderly as well as disorderly; a firm belief that sin and sordidness have a purpose and value and may yet some time see the eternal glory.

It is spiritual and noble to think that man is not vile by constitution, but only by distortion and ignorance. An elevated mind and a regenerated heart stand firmly rooted in the solidarity of the race; hence they will not cut off that which for the moment looks dark and dangerous and seems to be a failure and disgrace.

So much for philosophic spirituality. I pass over the numerous and varying forms of spirituality that lie between the stages of the savage and the true Christian or Theosoph. And I come now to Christ-Spirituality.

Spirituality is life in and by the Christ Principle. It is not merely subjective joy, it is a strong vision of the living sun of our cosmic existence and soul. It is spirit incarnated in man; not abstractly, but as a passional life-blood, a will of blessing, a master that represents the real presence of Divinity. Spirituality is a fecundity to which sex is no match. It gives birth to clouds of witnesses, who walk both on earth and in heaven, and they are our true mediators. Spirituality draws its essence and power of manifestation from the Christ-substance. The Christ-principle is not merely a mind-product or a psychological phenomenon, it is substance, and more real than any matter. The Christ-substance is both the father and the mother power, if I must use sex terms. As father-power, spirituality is the structure and frame of existence. As mother-power, it is that infinite femininity by means of which the soul holds ecstatic communion with the Most High. Spirituality is both life-giving and self-renouncing service. Under both forms it is an energizing energy whose dynamic power acts like the blood system in an organic body. Spirituality is also the directing agency through which the Holy One vibrates through the body celestial, like as nerve power actuates a body physical. Spirituality makes the Holy Grail and fills it with wine of Christ beauty. Without drinking of that cup we can do nothing. By drinking of it we partake in age-long feasts of Inner Life and Inner Light.

Say Christ is the divinity of your soul, or, say that spirituality is that divinity, it comes to the same. True Christianity makes no distinction. And theosophy blesses both conceptions, and asks us to feed the soul by the substance that both offer us from the table set for angels and perfected humanities.

And the table is set for all and no money is asked as pay. And the invitation is as liberal to all as the food is abundant. And the cry throughout all the ages ,those that have been, the one that now is, and those that are coming, for the still unprepared souls, is always the same; come and sup with us and you shall have life abundant. The table offers you food for your body of love; for the Christ-body as well as for your militant body and mind. The transcendent Christ feeds all. This is spirituality.

The Spirit keeps the house as master and fills every chamber by the glory of Presence. It is the incarnation repeated in the individual consciousness and heart. The Spirit rules that house by illuminating teachings. "The breath of the Almighty giveth understanding." The books from which the Spirit teaches is called anointings, and the print is "the word of wisdom." The Spirit leads, does not force. The Spirit also restricts when perils arise, all by suggestions and impressions. The Spirit never blows out the candle of our understanding, nor breaks the spring of an active will. Yet all the spirit's work is authoritative, and woe unto the soul that acts in an unbecoming way. The Spirit's pressure is not grievous. Suffering and sacrifice and sorrow come from ourselves. But the Spirit is a constant spirit and never leaves off unless driven away. Constancy and unceasing persuasion may be felt by us as a burden and a heaviness of unfreedom, but that proves our infirmity.

Most people feel a thrill when they hear a speech about the heart in nature. They are ready, like Bobby Burns, to see themselves the earth-born companions of a field mouse; they can laugh with the waters, sigh with the wind and kiss the flowers. They worship the great energy,

"Now warming in the sun,
  Now fanning in the breeze,
Now shining in the waters,
  Now budding in the trees,
Revealing to us always Beauty's very soul,
  In the song of the bird and the love that is there,

In the green mantled mountain, stately and fair,
In earth and sky, everywhere in the boundless whole,
Speaking to us through history's widening page,
Beckoning us on through hope to the fuller age,
Speaking to us in the blooming rose, the green blade,
In the kiss of the mother, the smile of the babe."

It does honor to people to do so. The Nature-temple is verily God's abode and garment, I believe. But I believe also that spirit is nature, invisible nature, just as much as nature is spirit visible. Go to Nature to inquire about God and you do well. Go also to spirit and you do well likewise: They are sisters and pass through life hand in hand. The one is charming; the other is grand and dignified. They are both within you. You are a temple they have built for joint worship. Separately, bodies adore nature; and minds plead for spirit. Jointly and in life they dwell in the human soul. We must therefore suppose that the soul's phenomena and essential existence will reveal Spirit.

What are these our experiences? If we are at all normal or almost so, we feel, even if it is vaguely, after God. That is spirit seeking Spirit, in us and in the cosmos at the same time. We perceive, if we but will, a vastness and a power that presses upon us and wishes to set us upon a sure footing of universal reality. It is the spirit or genius of existence at work. Whenever our imagination soars freely upward or inward upon its own intuitions, it always meets Spirit and ends its flight in adoration, for it discovers that the lands of the Spirit are limitless, yet offer all their riches to the human mind freely.

In the states I have just described most of us are, however, merely babes. In them we are, as yet, like the seed in the earth and the early sprout. When the tree has grown and frankly faced the sun and the winds, a new spiritual condition prevails; one of growth. Spirit is then a beauty that leaps from leaf to leaf in the forest, and from thought to thought in the mind. Brilliant flashes illumine an eloquence that can either build or destroy as it sees fit. Spirit, as self polarized energy, expands into new lands both of introspection and action. According to our willingness we become gods by influx and high resolve.

Contrary to popular opinion this is the fact, that neither knowledge nor science have any dynamic power. They are

merely knowledge and science and no more. Of themselves they can do nothing. The source of power is in the heart. When your heart has communed in stillness, with itself or the greater spirit, then it has a new knowledge and new science, and that newness gives a dynamic power to so-called knowledge, and so-called science which these have not ordinarily.

A true man should have a richly stored mind; a well-balanced intellect and cultivated taste; a joyful disposition and an intense sympathy. But these beauties can not be acquired in the same way as one may pick up a gold nugget from the sand. They are inspirations of spirit, inbreathings of divine fire.

If you would read the constitution of nature, or stir the loves that lie slumbering in unborn ideals, you must go in school with spirit, learn to unloosen captive analogies and tread the dance of the hidden soul of harmony.

Well said, "We shall not die, the universe itself shall be our immortality." Ah, who else but the spiritual shall breathe that intense air and pass through the refining process which is made of it? We shall not die, we shall be transformed. When? After lives and lives of ascending efforts and self imolations. But who shall guide us? The Spirit, the same one who is the very effort in us.

The soul in prison knows Spirit only as the divine sovereign. But the free man knows that Spirit is an ever-flowing, warm love-stream that has its spring where faith triumphs, and which runs into an ocean of ever-widening shores, an ocean of human life. The frame work of human society is a spiritual structure; it breathes in all parts with beauty; it transmutes itself in truth and it acts out of good intentions. Everywhere are divine lineaments, even the shadows are spiritual and echoes are born in the animus of the Most High. Come, let us seek Spirit! Let us live in Spirit! Spirit is enshrined within each of us! Let us open the caskets that hold the treasures! Give way to her aspirations and commune with the Presence, with the Beloved, who has courted so long; All the motions, changes, impulses, growth, thoughts ,emotions and expressions of ours are spiritual calls to come up higher; they are overshadowings of the Most High, desirous of creating the divine child.

These articles are devoted to the Inner Life and Jesus, the Christ. I must therefore show Spirit in relation to the

Inner Life and Jesus. And I need not speak of myself. All I shall have to do, is to tell you how Paul understood the Spirit in relationship to the Inner Life.

Paul calls those of the Inner Life, "the household of God" (Eph. II.19) and a household "from which every family in heaven and on earth is named." Is that not astounding? Is it not encouraging? And how does this "household of God" live and have its being? How to live spiritually, you ask? There is no great mystery about it.

Here are some practical hints. In the spring you shall sow, and not gather fruit; in summer you shall not sit indoors with housework, but with the flower turn your face towards the sun. Season by season you shall parallel nature's work and intentions. Do that and you live spiritually, and, it is not hard to do it. The trend of all organic existence is that way. To be natural is to be spiritual.

Again, here is another answer to the question about how to live spiritually. Suppose you think about some problem of life; love, for instance. If you wish to exhaust the subject in such a way, that you may attain clearness about yourself regarding it, then you must examine your own perceptions of how you are affected by love; you must then explain to yourself what those affects mean. If you do that, you attain reason and by and by wisdom, and, the subject has become as clear to you as it can. You need not be told that that is the philosophical way to think. Your own normal disposition teaches you that that is the spiritual form all thinking takes. And it is interesting to learn or see that those four stages are parallel to nature's course through a year. And that is why you normally follow that course.

It is not so difficult to live spiritually as some think. Every moment of this our life offers opportunities, if we but seize them. I do not believe in continuity such as science teaches it and would have us apply that so-called law to spirit. Science has given no satisfactory explanation of accidents, for instance. I believe that spiritually, events come in sudden rushes and upon unexpected places and without any connection with that which has preceded. I am sorry to use the terms which our imperfect and non-spiritual language furnishes, because they, besides the sense in which I want to use them also carry shades of meaning that I will not apply to spirit. Being forced to use the words, I say that spirit is

capricious, but I do not say fickle; again, spirit is arbitrary, but I do not say despotic or willful; I say spirit acts without relation to circumstances, but I do not say it is irrational. I do say that spirit acts as it pleases, out of itself and for is own purpose. As for things; there are intervals between things as it were. They do not always lap over each other's edges or merge into one. The spirit breaks through in those intervals. A beautiful illustration may be seen in the meeting of two thunderclouds and the illumination that flames the edges. If the illumination and the flash were not there we could not see that there are two clouds, but would see them as only one, or rather only as darkness. The lightning breaks out from the interval. Things are so frail and spirit so energetic that the flimsy barriers of "the thing" break down when spirit rushes against them. How often is it not the case that a dying person's body, especially the face, becomes so transparent that we can see the soul in an etherical condition we never saw before. Beauty can so permeate human flesh that we touch a spiritual form rather than something material, and, that we see it so transfigured that the vision lifts us off our feet. When spirit acts that way some of us see a gleam, others perceive the heavenly fires. It takes place in a moment, not a moment of time, nay, its suddenness can not even be measured by moments. Nevertheless the moment the spirit flashes earthward is as long as eternity and as broad as ageless life and as deep as infinity. If we receive that stream which thus flashes out and into the finite, we live spiritually and can never lose what that light from heaven brought us.

The earthly cup can not hold all the wine which spirit pours into it. It runs over. When it runs over and falls upon you, you perceive it as an impetus to do great things; as a push to come out of all pettishness and into the sphere where the fullness of life intensifies everything. Drink that wine! It means instant transmutation and partaking of the spiritual life. Be quick! The spirit is quick.

Most organic existences below man feel the coming of a storm, be it electric or merely a wind. Some of us are also sensitive and at times feel a tremor we can not account for. We are disturbed and agitated. What is it? What causes it? I will explain. But I must take a circuitous way in order to do so.

In the Old Testament there are several passages now no

more understood by scholars and by them called obsolete and archaic. These passages I look upon as remnants of ancient wisdom or theosophy and they express what I mean by the word fear, a word that does not mean terror, fright, panic. In Jeremiah (5, 19) we read how God expostulates with the Jews and tells them that they are the causes of their own calamities, and these words occur, "My fear is not in thee, said the Lord God of hosts." In Isaiah (63, 17) we hear the prophet plead for the people, and among his words are these, "O Lord why hast thou hardened our heart from thy fear." In Isaiah (24, 18)) we are told how God in his judgment shall advance his kingdom, and this is something that is going to happen: "He who fleeth from the noise of the fear shall fall into the pit." In Isaiah (8.13) the prophet advises the people as follows: "Sanctify the Lord of hosts himself; and let him be your fear." The word "fear" here certainly does not signify an emotion or human frailty or consternation at impending danger, terror. It is something objective and outside man. It is a personification of Divine Presence, it is an attribute of God. It is a Divine Element or Hypostasis. Israel was reproved because fear was not in it; fear did not enter into its spiritual and moral components, and for that reason Israel could not partake in the Divine, nor become a spiritual kingdom according to promise. Being without fear, Israel had no medium of connection with its God. A passage in Isaiah (63.17) clearly shows the personal character of fear. The complaint is that the Lord has taken himself away and now their hearts are no more receptive of fear, or the Divine Presence. And in the quotation (Is. 8.13) Israel is recommended to let the Lord be their fear. What could be clearer? The Lord himself is fear, and Israel needs the Lord as fear. We who claim to be the inheritors of the ancient Israel need the Lord as fear as much as the historical Israel.

It is this fear or the Divine Presence, which agitates us when we come into the condition I have mentioned. Though the stress and strain may be great upon our physical constitution, the influx is a blessing. It is an influx into our sphere and according to our worthiness, the Spirit comes upon us more or less powerfully. In such moments we live spiritually, and, there is nothing to hinder us from retaining its results. Too few people retain the high emotion after they come out of great agitation. The occult power to hold on to and to

fix the past condition in tangible results is a lost art to most people. All they can do is to speak in generalities about their experiences, but their words are no equivalents to influences felt. That which I mean to teach with these illustrations is this, that we should hold on to such visitations, such moments, such gleams and illuminations, because they are the life of the spirit, because they are eternal, though to the physical senses only passing instances. And the art to hold on and to retain is not a lost art to all. I do not see how spiritual influxes can avail in a practical way unless we can translate them substantially into ourselves. Inner Life people or mystics study the art of transplanting the fleeting into the permanent.

Ah! play your part such as the spiritual structure of your make-up urges you to play it, and, by and by comes freedom, or, which is the same, the undying life. How few do see that the spirit's activity is so like that which we call drama. The drama of the kitchen and the nursery is of today; the drama on the other stage, that of the universe, is of the forever.

Throw off the robes of blushes and the veils of bashfulness and hesitancy. Let the heavens see your lines such as Spirit has drawn them and your colors of frankness, and, then act your part! That is spirituality! These two illustrations represent features of everybody's life. The spiritual life has many forms, but these two are common for all. Attend to them!

Thus far I have been speaking about Spirituality. It remains for me to speak about the Inner Life, what it is. It shall not take a long time to do it. I have already in former essays printed in this series and in the Tao-Teh-King defined the Inner Life sufficiently for the present. All I need do now, is to say that when spirituality, as I have spoken of it above, is embodied in our life, then we live the Inner Life. The Inner Life is Spirituality manifested.

From that which I have said, it is clear that Spirit and Spirituality is something objective and to which we put ourselves in relation. And the relation is that of minor to major, that of the weaker to the stronger. That is the way spirit and spirituality has heretofore been looked upon, and all past mysticism is characterized by it. But in our own day a new and a bold mysticism is working itself to the front and into power. The relationship to Spirit and Spirituality is reversed. The new mystic is the major party and the stronger

and looks to Spirit and Spirituality as forces that must serve and not command.

It may be, and, may be only too true, that some one will say: if spirituality is the key to the Christ life, then I can not live it, nor even attempt it, because in me there is no enthusiasm. I have burned away all foundations and I am cold.

Such an objection I will meet with a determined NO. You have not burned away all foundations, simply because you could not. You may be cold and indifferent, because the fires are low and not tended. But so long there is life, so long there is fire, and, it only needs fuel and fresh air.

That which has happened is described in Goethe's Faust (1st part 1255-1270) and is expressed by the invisible chorus of spirits. These powers sing to Faust,

> Woe! Woe!
> Thou hast destroyed
> With violent blow;—
> 'Tis shivered! 'tis shattered . . .

And so it was. Faust had joined hands with Mephistopheles, "the spirit who evermore denies," and thus reduced all belief to naught. He had nothing to rest on. The spirits, however, immediately after their lamentations cry out to Faust,

> Thou 'mongst the sons of earth,
> Lofty and mighty one,
> Build it once more!
> In thine own bosom the lost world restore!

Deepest down in you and determining the structure and history of your personality lies an intensity which you may call passion or call will or call your determination. Whatever you may call it and whatever neglect it has met, it now burns alive in your very declaration of having lost it. You could not even have made that declaration if it really were lost. Your melancholy reveals its giant nature and immortal power.

However wrongly that power may have been used or neglected, you have nevertheless used it in some way and thus kept it alive. Without it you could have had no views of life, no grip upon things nor any aim and end. You have had views, have aimed at ends and gripped at purposes, however frustrated or weak they may have been. There is generally more intensity, tendency, purpose and drift in peoples' lives than they are aware of.

Up, then, and heed the spirits' encouragements,
Build it once more!
In thine own bosom the lost world restore!

Come, enter the kingdom prepared from the foundation of the world. Nobody will hinder you, neither gods nor spirits—only you yourself can bar the door. No matter if outwardly you can not quickly restore a former order and happiness. It can be done inwardly in a moment and with such a determination that it lasts forever. And that restoration is of infintie value, even if it takes place in the midst of outward suffering and distress.

Do not wait for an atonement to be made. You have already made an atonement. Salvation is free to all, if they but will. As for justification, that comes of itself the moment you begin to live the new life, and you straighten out all that which is crooked. The sun is always shining, and realization of ideals is made possible by the structure of life and its forces. All we need to do is to go out into the sun and learn the laws of life and obey them, and they are not impossibilities, because they are nothing but the essentials of our own life. Come, then, and put fresh fuel upon the fires and let universal goodness blow upon them and soon they will burn afresh and you shall be warm again. Once again you shall feel the character of the Christ life and this time not lose it, because the Spirit will protect.

THE PAST IN DREAMS

By Oliver Opp-Dyke.

I dreamed of jeweled havens on a shore
Unseen or unremembered from the past—
Of towered castles, rich and grand and vast,
Like those inhabited by knights of yore.
And one I entered by a golden door—
But, while my eyes on views divine were cast,
Behold, at sudden, deafening thunder-blast,
It fell to dust—I seemed on wings to soar!
Whence come such visions, disconnected, weird—
Wild interrupters of restoring sleep?
What makes the senses unexpected leap
To scenes unknown, which fancy oft creates?
The clay asleep, the Soul is grieved or cheered
By recollecting pre-existent states.

THE LADY SHEILA

AND OTHER

CELTIC MEMORABILIA

FROM

STRONACLACHAN

By James Leith Macbeth Bain

1.

HERE in Killin, at the foot of Stronaclachan, within a a bowshot of the grave of Fingal, and on the very soil that has been bedewed with the tears of our great and noble Ossian, I write this short narrative of some of the beautiful experiences that I have been privileged to have in these same Highlands and elsewhere through the mediation of my dear companion in life.

2.

And it is meet that I should do this work here in this classic spot, for does it not speak of the men of the ancient day as well as of the immortals who have already come where there is neither time nor space, neither years nor weariness, neither days nor decay?

3.

Also is there here what I have found in certain other localities, and what I name, for lack of a better name, a psychic atmosphere.

For here one feels that one is really in touch with that Great Something which undoubtedly transcends the ordinary terre-à-terre degrees of our everyday life of materiality and mortality, and into which the consciousness, the sense of communion with the spirits of the departed, flows naturally.

Certainly so I feel, and I therefore find it well apropos to write of these things here.

4.

Much of what I now make public I had by me written out as many as ten years ago. But the time had not come till now for its publication. For it is possible to give forth much now that could not be given even ten years ago. This is because so great an enlightening has come to our modern scientific and religious intelligence that we can now give discreetly, safely, and in all wisdom to all who are ready to receive, both by print and by public speech, what we could not then so easily have given.

To be able to give some new light without any hurt to any soul, that is the great joy and privilege of the servant of Light. And so we are thankful for the degree of Light that today illumines the great darkness, even of our most highly literate minds on subjects that have so long been hidden from the wise and prudent of the world, and revealed only to the children of the new Day.

5.

I assure you, my dear reader, that it is not for my own pleasure that I now write of these mysterious happenings, though much gratification has come to me in so doing, even the gratification of feeling that what I should do I have done.

For writing of them is, to a certain extent, a dwelling in them. And as they pertain in a way more to the degree of the psychical than of the spiritual, to the phantomal than to the eternal, the exercise of my genius takes me more into the former than into the latter. And towards the former I have now no desire whatsoever.

For there I know well is not my home of sweet rest; nor would I care to return to it. But here, even in the spiritual degree, is my true home. And here alone do we find rest.

For in the psychical, as such, there can be no abiding rest. It is still in the realm of unrealities, the land of shadows. And the shadowy unreality of phenomena can never satisfy you or me. It can be used to give us an invaluable service, a service that we cannot well do without. But when it has fulfilled this service it has done its part. And we should value it accordingly, seeking not after it, craving not for more and always more of this external stuff, this chaff and husk and

shell, which, as a food, is only fit for the nourishnig of the cruder body of our spiritual intelligence.

6.

Thus it is for the service of every soul who yet needs such a service, that I write this. And that there are many such earnest souls who have ceased entirely, and long since, to be fed in any measure at the orthodox spiritual table I know to be a fact. And here I am indeed their servant in Life.

7.

Many of my psychic experiences through my wife's mediation have been so very intime, so sacredly personal, that I would not speak of them even to my nearest human friends. And some are far too wonderful for public print, that is, I could not ask the ordinary intelligent mind of our day to credit them.

Why, then, have I been accorded such an abundance of truly marvelous experiences. For there is assuredly a good reason for it. Verily no such things come by chance.

Now, I believe it was (1) because I was of a very skeptical mind, (2) because it was seen that I could well serve my fellow-men by making known to them these things for which I was thus thoroughly qualified to vouch in all simple truth and fidelity. And that there is yet great need for such testimony is very, very evident to all who have seeing eyes.

9.

I know that my word is now listened to by many intelligent minds among the various religious bodies, and so I must speak freely what I do know to be true, and testify to what I have seen and heard and handled. For my present work is simply to get these minds to believe that I have actually had these experiences, that I have proved well these extraordinary things during many years, and that I know such occurrences are much more common than they suppose them to be.

10.

Do I well, then, to make known these experiences? Surely they have been given me for this one reason, that I

might do my little part in lifting the veil for these minds from the arcana of nature's life. For I lift no more than is lawful and is a good to be lifted. Not mine were they to bury out of sight, but they belong, as all I have, belongs, to every soul who can benefit by them.

There are, indeed, mysteries which may not be made public. To make such public would be as the unveiling of the face of God, and to do so would be to do a great wrong against our kind, for no man can look on God and live.

But what I write here will only be read by those who need, and are ready for such light, and so it will be a good, and only a good, to them.

11.

And thus I do no more than to fulfil my duty to the intelligent mind of the day by recording these memorabilia. What we have received we have only received for the good use of all who can use it. That is our principle of living. By it alone we can live in the degree to which we have now come.

12.

And I know the day is on us when these extraordinary things will not be considered extraordinary, but will be proved and recognized by the strictest science to be facts of human psychology. And I repeat that, having made this record, I am thankful. For I feel as if I had paid a debt that I have owed during these long years. And I am glad to have done with it. Thus, dear reader, does your kindly interest in this work deliver me from certain bonds of the past.

13.

Let not my gentle reader be hurt at any period of my faithful and true narrative of some of the most trying experiences of my dear wife in her most holy ministry of mediation. For no such service is done without suffering. And it is the high honor and great distinction of the Christ Saviourhood that it can give itself through love unto the most intense and manifold suffering of body, soul, and mind in the service of the needy. For my fuller word on this recondite and spiritually fascinating theme I refer you to page 103 in "The Christ of the Holy Grail."

And suffer me to repeat that it has been a very real comfort for me to be thus allowed to honor the good woman of whose sacred ministry these Memorabilia tell, even though I must add that the one-tenth has not been told. Let me also say here that, for reasons of discretion, I have in more than one of the stories altered the topography.

14.

And so now I send them forth on service, for they have served me well. May they serve you, dear soul, equally well, and lead you unto the green pasture-lands of the Blessed Life. Thus shall I be well rewarded for any sorrow or labor that hath brought them to the birth. In the name of the Great Servant of our Race, the Holy Christ, we now give them wing. Vale, Vale, Vale.

So careful have I been lest I should make public what ought not to be made public, that this work had already been actually in proof "for private circulation only," when it was clearly shown me that, as it belongs to all who can receive its good, it must be given to all, if it were to fulfil its peculiar office in the holy Service of Life. And since I have so decided I am satisfied.

The reader of what I have narrated in Part II of this work will see why I have become very cautious before pronouncing any so-called "miracle" to be an impossibility. Indeed, so much have I seen and heard from the most trustworthy witnesses of the wondrous workings of the Spirit, that I now pronounce no work of healing to be impossible. Undoubtedly this resolves itself into a question of the giving of right conditions to the free Spirit and of the degree of the Power.

THE LADY SHEILA[1]

It was about the middle of May. My wife and I were in the lovely vale of Athole among my own native hills. It was her first visit to this home of unsurpassed beauty, and she was enraptured with the endless loveliness of every scene we could look upon. The birches and larches were already bedecked in their early summer garments of delicate green. The lambs were now playing their games and frisking about on

1 Pronounced Sheela.

the sweet-scented sward up and down the banks of the golden-brown Garry, their quaint, little, black faces showing off so daintily and funnily against their snow-white fleece.

In the depth of the river ravine, down in the salmon pool, a shoal of fine fish were waiting their chance to leap the falls, and so, true to the Excelsior trend of life, escape to the upper reaches of the river. A most fascinating play it was to watch them so lithely shoot their fine, strong silvery mass far out of the boiling, seething cauldron of golden-brown foam and fall back into its depths overcome once again by the great volume of rushing waters. And many an hour of deep, eloquent silence did we spend together in the pure delight of witnessing this most interesting sport.

But never can I forget the joy of Lillie when one morning I laid in her arms a starving lamb. It was very wee, and just a rag of a body. For some reason or other, probably its mother had died, it had been left to starve, and it was almost dead when I found it.

Soon the little trembling creature was being fed with warm milk from Lillie's own mouth, and like many another body, human as well as brute, it was very surely rescued from "the jaws of horrid Hades" by the ministry of these nourishing and healing hands. Perhaps before I have ended this talk with you, I may tell you a little more about this most beautiful service of saving life which I have seen her so often fulfil.

But we soon found something here of greater interest far to us than the feats and sports of the leaping salmon, or the play of those coy, little, woolly lambs. Ay, we soon found another little lamb who sorely needed mothering. And it was thus that she came to us.

At the junction of two waters is an old kirk, and around it is the kirkyard. In this kirkyard had been buried, some fifty years before, the body of the mother of one very dear to us, and with whom we were still on the closest terms of friendship.

The husband of the deceased had left a considerable sum in the hands of the parish authorities for the decent maintenance of the grave and stone, and it was at the request of our dear friend and for her satisfaction that we now visited the grave.

We found it in a most neglected state. The stone had

sunken deeply on one side; the iron railing was all rust-eaten, and the long dead grass and nettles of last year were only being hidden by the present fresh growth. Evidently nothing had been done to that grave for years!

But what here attracted the vision and sympathy of the soul of Lillie above all else was the desolate and unutterably sad appearance of the deceased. Sheila, for this is her name, appeared to the psychic eyes of the seer as though half out of her grave, her garments were as decayed rags, and her expression was that of utter weariness and sorrow.

Need I say to my reader that in all this was revealed her real spiritual state at that period? She knew our object in visiting the spot, and no doubt this was agreeable to her. But that which drew her to us was that she read compassion towards, and the strong desire to help any soul of man or beast, in our heart. And uttering to Lillie's hearing these words most plaintively, three times, "Pray for me—I cannot pray," she disappeared from vision.

Now, my dear reader, we both believed in the power of prayer, and we did really pray for that dear soul. And in our prayer of compassion we did give to her of our very best life-principle for her blessing.

In the love of the Redeemer and Saviour, in the spirit of the Holy Christ, the strong One of our Blessedness, we actually gave all we had to give of our personal, spiritual good for the cleaning and nourishing of that feeble spiritual body. Throughout the close of that day we were one will of active, positive desire for the purifying, strengthening, and uplifting of that broken soul. Throughout the hours of the night as I walked alone in that Glen, I ceased not to wrestle with the powers of regeneration for her redemption from the bonds of death and hell. This I knew was what was being done in and through my soul. What was being done for her, in and through the soul of Lillie, I cannot pretend to reveal. And it is of too fine a beauty and too sacred a mystery to be analyzed. But I knew that there, in the hidden deep of the little one, the holy Christ-Saviour was working in the most blessed work of regeneration. There, I do verily believe, in her child-soul, was being effected the whole process of Life that pertains to the new Birth. This we may accept as real or spiritual fact.

And thus it was that during some days and nights we

earnestly sought this feeble one's good, seeking it in the holy, unselfish, stainless desire of blessing. And we had not been working in vain, nor spending our strength for nought. Nay, verily, the Great Servant, the Holy Christ-Saviour never gives to his ministers a fruitless labor to fulfil.

One day about noon, as we sat on a heathery knoll, she appeared to Lillie, apparently stronger and less woebegone. She had undoubtedly gained some real good. But slow, slow and gradual are the processes of the great work of regeneration to our seeing, and there are often many ways or paths of life that must be wended by the soul who is moving towards the new birth, ay, and modes of expression, that very few spiritual psychologists ever take account of in their analysis and synthesis of the Holy Spirit of our Blessedness.

This hint is sufficient for those who can read between the lines, and will throw the necessary light on what I now narrate of her attitude and doings. [My readers will understand that I am now talking of happenings and appearances on the astral plane of being.]

She had some old laces in her hand, which she evidently wished to show to my wife. And while we sat there, in deference to her desire, Lillie accompanied her to the interior of an old, white-marled mansion-house which stood just over the river. Along the corridors and up the stairs of this old house they two walked together until they entered a large bedroom with dressing-room adjoining. In the walls of this dressing-room were several wooden presses, such as one sees in old linen closets. And opening these one by one, Sheila brought forth piece after piece of valuable old lace, and held them out admiringly, and for the admiration of my wife.

No doubt the grateful woman-soul felt that it would be a pleasure for Lillie to see such fine old laces, and also, there undoubtedly had arisen between these two a certain kindliness of common feeling which was most natural, as any woman will admit in the circumstances! And this little womanly touch of sympathy is to my seeing the most exquisite aroma of this most gentle episode. And that Lillie as a most true woman really admired and was truly interested in these laces I don't doubt, for as an artist she is quick to see the beautiful.

But the spiritual soul of Lillie saw further in, and perceived that these phantom laces were really forms of entanglement around that dear soul. And it is this spiritual soul or

Christ-light—in Lillie, as in every servant of souls—that works in this most holy service of life, and that is now to be understood as serving this young and feeble one. And this Christ-soul ever works in the power of love and wisdom.

So she allowed Sheila to display all these laces, expressing meantime a due appreciation of their superfine quality, and then in the most kindly tones of gentle instruction and persuasion she tried to make her feel that these laces were mere shadows of past delights, appearances that had in them no more reality for her, and that she must forego all such mundane fancyings, as the thought and love of them would keep her bound to this old and long-since dead estate.

Sheila was swift to hear the instruction of love and wisdom for having suffered so long and wearily she was ready for its service of health. And before Lillie parted from her in that phantom dressing-room the valuable old laces had no more real existence in her heart nor place in her mind.

And the dear generous soul became for the time being our constant companion. This good-hearted woman saw us at our work of spiritual ministry to those in the body and to those out of the body, and being quick and sure in her discernment of quality, and a keen and truthful intelligence, she was able to profit to the utmost through our fellowship. And so she waxed stronger in soul day by day.

At length, after about two months of such companionship in Christ service, the dear spirit was evidently perfected or psychically ripe in this degree of its regeneration, for she now appeared as to her Divine or inner nature to be a little child.

Ye earthly fathers and mothers know what it is to have your own dear little one nestle in your breast. Believe me when I assure you that it is not necessary to bring forth children through your flesh in order to enter into and realize this sweet and truly human experience. For I tell you most candidly that such an experience has its blessed counterpart in the spiritual degree of our nature.

And allow me to say further that inasmuch as it is in and of the purely spiritual degree wherein the sensuous is verily transcended it is a more blessed experience, for into such holy relationships never come the pain of partings, the grief of bereavements, the bitterness of unrequited devotion, or the heavy sadness of the loving heart that has given its last—ay, its all—unto the ungrateful, undutiful child of its strength.

Yes, we have known what it is to have this spirit-babe, this gentle creation of the spiritual strength of our best, ay, of our very life-principle, this holy fruit of our pure compassion, this child of our one common Christ-soul nestle on the breast of our undying Love. And so it stayed by us for a season, until this period of nutrition was fulfilled. And when the child grew strong enough for the change, it was taken to its heavenly home, even to its own proper place, to be educated, trained, and cared for by those who are qualified for, and devoted to such work.

SHEILA'S PORTRAIT

But before this beautiful change was effected, we received, in the following remarkable manner, a portrait of Sheila as she had been in her earth-life.

It will be of interest to my reader to know that portraiture and symbolic drawing has been a very common form of my wife's mediumship. She is, however, in no way remarkable on this account, as I have seen much similar work by many other media, equally interesting and fine in detail and finish. Indeed, as all who know anything of occult matters are well aware, this is a very general form of mediumistic expression. I know that she has many hundreds, possibly thousands, of such portraits of the denizens of the Unseen, most of them drawn with a marvelous power of expression; also a great number of symbolic drawings so fine in detail and rich in suggestive imagery that I trust they may yet become, what they are well worthy of becoming, public property.

Many a time have I come into her bedroom as quietly as I could, thinking, because of the great silence, to find her asleep. And I have indeed found her asleep, but not idle. In souls of such fine calibre I believe there no longer exists the elements of an animal laziness or of a self-indulging idleness. Nay, they are now of the workers who never cease thus serving and adoring the Creator day and night in this his Holy Temple of Creation. Truly with these souls of undying energy *"Laborare est orare et adorare."*

Even when the physical body sleeps, the spiritual soul serves Life, and joys in the service. And her present service would be in sketching the portrait of an invisible sitter. A questionable service, some critic may well suggest. Yet is it a service of good, I doubt not, even for those souls thus to be

enabled to see themselves sometime sas they really are, or were in their unloveliness or decrepitude, through the spiritual power of her seeing and portraying faculty.

How often I have sat down quietly and watched the process. Strange, indeed, and of a quaintness truly rare, to see one fast asleep, sketching most assiduously, shading, filling in the lines, giving the exquisite touch of life's spark to a face that to you is invisible. Oh, the deftness of those hands, the swiftness of action, the perfect fineness of penciling! And, *mirabile dictu,* all the earnest, quiet, swift, serious work is done with closed eyes, and in deep sleep! *Mirabile dictu!* I repeat. Ay, so wonderful to tell are some of those happenings that I do not expect the uninitiated reader to be able to accept them as the simple, positive, everyday facts of my life.

And now I can tell you about the portrait. We had gone to Rannoch—a favorite haunt of ours in these days. One afternoon we were sitting together in our cottage parlor there. I had been writing during the morning, and my pencil and papers lay on the table before us. Presently I saw the pencil rise as of its own accord. I watched it carefully, and I as distinctly saw it work as I now see this pen in my own hand while I write this story. I even heard the scratchy sound as it traced the outlines of a human face on a sheet of paper. Perhaps for two or three minutes only this lasted, so swiftly was the work done. Then the pencil dropped as though of its own will, and the portrait sketch was complete.

And there, indeed, was the portrait of Sheila, finished as a sketch before our eyes, and that without touch of mortal hand! Ay, it is by the touch of the Hand Immortal, even by the Hand of God, the One Spirit, whose body in such work we call, for lack of a better name, spiritual magnetism, that such marvels have been, and still are produced.

We instinctively knew it must be she! and the shoulders were covered with fine lace! But it will be of interest to my reader to know that as soon as we returned south we compared this portrait with an old silhouette which our dear friend possessed of her mother, and the likeness was unmistakeable. True, the psychic portrait indicated the older woman who had already passed through much suffering, while the silhouette was that of the high-spirited young bride who had just returned victorious over the hoary powers of social convention from Gretna Green!

We also got to know that her great hobby was the collection of old laces, for which she had hunted every market-place in Flanders and elsewhere, most untiringly. Also, that she actually had stocked these cupboards in that Highland mansion with her rich collection of laces. True, these cupboards had been pulled down many, many years ago, during the reconstruction of the old house, yet our friend could well recall the hours that she and her sister had spent with their mother, over fifty years before, examining these fine old laces. Indeed, it usually had been their Sunday afternoon's amusement, and it had whiled away many a weary hour. And so they remembered it with gratitude! And in the memory of our planet it, too, has been well recorded. There, no doubt, even in these akashic records, is the book of the doings of our mortal days. Do we always bear in mind what this means? For surely we have here truthful records. And by their testimony we shall yet judge ourselves. Ay, and it will be a just judgment, too!

SIR MALCOLM

Sheila's married life had not been a happy one, for her husband had been the victim of the maddening crave for strong drink. Like almost all such unfortunates, he was most generous, yet self-indulgent,—unselfish in a way, and yet passionately selfish in love that is, jealous) ; and what more cruel torment, and what more potent poison for soul and body can hell produce than this burning, bitter, insane spirit?

Such were the forces that had been allowed to work their will of death accursed in his life, and as a matter of course he had been poisoned in the very centers and well-springs of all his bodies, by the virus of the infernals who thus found an easy abiding in his unprotected soul. And this poison lost none of its potency, nay, rather, awoke to its full potency through the change of existence known as death.

Such was his unhappy state when we visited his tomb in Kent. And Lillie was so affected in her finer body, and through it in her physical body, by the strong, yet subtle poison which this poor spirit could not but bring with it, that for several weeks her life was in sore peril, and for such a sensitive that could easily become actual death of the body.

One night during this illness it was thought by several spirit-doctors that she might not see morning, and who should

present themselves to her vision but Sheila and Malcolm. She had been the means of purifying their love, and so of making them to know one another better than hitherto. And they came to thank her for this service. This happened in our London home.

It was on this occasion that I was told by her guardian and guide that, after consultation with other spirit-doctors, it was agreed that they should try to obtain for her use, as the only remedy they could now think of, a certain liqueur, the production of which I was assured was a very great secret and in the hands of a close brotherhood. He was, indeed, very doubtful if it could be obtained, so great was its value, and so carefully was it closed from the world. I do not doubt that it is so, and I do not doubt that this elixir vitæ was actually administered to her.

It was in the very early hours of a bright summer morning, probably about three or four o'clock. Well do I remember the deep sadness that stole in and out of me that morning with the light of the early sun, still grey, in a London back bedroom.

Ah, yes the human soul can drink deeply and long of the waters of sorrow ere they prove too much for her absorption. Marvelous is the power to endure griefs of all kinds of our sorrow-born Psyche! To me it is one of the greatest mysteries of our being, one of the surest evidences of the goodness of the father-mother of our days. Well, indeed, and only truly well is it when sorrow in us is vanquished, when the power of grief to kill the soul has been transmuted in us of the Holy Christ-love into the strength of spiritual blessing, a blessing that never fails to give itself to whomsoever can receive it.

I knew that the faithful friends were watching with me; and I did not feel alone in my sorrow. She was utterly unconscious, indeed, had been so for a long time, and lay as dead. I watched carefully, and at last I could see her lips and palate move as if in the act of tasting and swallowing a substance.

That she actually did receive some real substance she afterwards assured me in the most circumstantial way, saying that it tasted sweet as honey. I was favored later on with the name of the liqueur, and was told something concerning its composition on condition that I would never divulge the secret. And that secret I could not now divulge, for whatever it was I have long since forgotten all about it!

Indeed, the keeping of anything secret has never been pleasing to me, and the longer I live and the more I see the less do I desire to hold secret any occult knowledge. I understand that this liqueur was not, in its primal essence, drawn from any earthly elements, though for its materialization it must have been embodied in such elements. And on several other occasions substances were administered to my wife whose primal essences were said to be purely super-mundane in degree. Of course, I do not say it was so, because I cannot say so. But I feel I have good reason for believing that it was so. And of these most interesting facts I shall tell you later on.

Malcolm was slower to advance than Sheila, for he was more animal and self-indulgent than she, and he had much to get rid of. His life as a man had been such as to cause a very serious rupture between them. Yet Sheila was the great love of his passionate youth, and this one holy thing, which could become, in the fire of his ardent soul, cruel and fierce with the jealousy of hell, was used of the powers of Love and Wisdom as the means of his purification, redemption, and regeneration. Surely, surely, God is good.

"GOD BLESS YOU, JEAN."

Sheila, as I have said, continued a long time to visit the poor and the the afflicted with us, and she went with us to Advie in Strathspey. Here two old maiden sisters, one of whom was blind, specially attracted us both, because of the fineness of their ladyhood and their desire for spiritual food. Money these dear, noble, gentle souls did not want, though their poverty was such that they had to be supported out of the parish purse. They only wanted our presence. It seemed to be the very bread of life to them. And why was it so? Because we were in Love, and so we brought it always with us to them. Yes, Love is God.

We visited them daily while we were in Advie, and a mutual refreshment it was I assure you. Indeed, all social or spiritual services should be of a mutual blessedness, healing not even excepted.

One Sunday evening after visiting these good women we were chatting over the tea-table. A pencil and writing-paper happened to be lying before us. Not in any way noticing what was being done, Lillie wrote in a long, sprawly, old "hand"; "God bless you both, Jean." Then she drew the portrait of

an old Highland woman, whose profile was remarkably fine, the nose being very prominent. On her shoulders she wore a tartan shawl. Now, this was the mother of these maiden sisters. And they had not once spoken to us of their mother. Next day, it was a very simple matter for me to find out in a roundabout way that their mother's name was "Jean," that she had a very fine profile and a prominent nose, that she wore to the last a shepherd-tartan shawl, and that she always had had a great care for her two daughters, who had been left fatherless while yet young.

Now, that is a very simple, plain statement of fact, and when I declare to you, my reader, it is only one of many such facts of my experience, you can well understand why it has never been necessary for me to attend a public seance, or to seek after further mediumship in the investigation of the occult.

* * *

The way in which she received the "Stories of Angel Life"[2] is worthy of record.

She has found herself writing them at all hours of the night. She has often, on awaking in the morning, found them written, and lying there by her side, complete.

She has also written them when fully and normally conscious of what she was doing. On these occasions she heard the words or saw the scenes, and was simply the recorder.

They usually were written in a handwriting differing from hers. Indeed, the very long one which I call "A Vision," was written in at least half-a-dozen different styles, and each of these styles was of a real and separate character.

One was so small that I had to read it through a magnifier. That following it was in big, upright, round letters, the next might be sprawly and sloping, the next sloping backwards, and some so written that I could only read it through a mirror. But the most curious fact of all is that the same genius ran through it. That thread of live gold, the holy Christ-genius, the Divine Atma, was even, uniform, unbroken all through!

2 See 'Breathings of the Angel Love," Part II.

To be concluded.

THE NERVES AND THE SENSES.

By ALEXANDER WILDER, M.D.

OF the twelve pair of cranial nerves, the first pair, the olfactory nerves, are the organs of smell; the second, the organs of sight; the eighth, the organs of hearing; the ninth, the organs of taste. Yet none of these discharge their offices alone and unaided; indeed, I doubt whether the auxiliaries are not vital to their integrity. The trifacial, or fifth pair, are the sensory nerves of the head. They are each of them divided into three branches, the ophthalmic, the superior maxillary and the inferior maxillary. There is also a motor division added to the third branch; so that the inferior maxillary nerve is also motor and obeys the will. By virtue of this, we are enabled to move the lower jaw, and direct the organism of mastication. The sensitive branches terminate in the face and communicate sensibility to the skin, and likewise to the various organs of the head. Everywhere also there is communication with the ganglia of the sympathetic system of the head and face, so that the health and integrity of the fifth pair are essential to all the motor, secretory and nutrient functions.

Magendie and Desmoulins supposed that all sensibility depended on the sound condition of the trifacial nerves. This is not quite correct; nevertheless injury of these nerves more or less interferes and will ultimately destroy smell, sight, hearing and taste. The loss of common sensibility impairs the special senses, and is the prelude to their final destruction. We have singing in the ear and imperfect hearing, a blur over the sight, defective smell and taste. The pricking of a pin gives us pain, sternutations at the nostril produces no sneezing; food on the affected side is not perceived in cases where this nerve has been divided or paralyzed. Mastication is more or less interfered with becausee the action of the temporal and masseter muscles is imperfect or lost, and because of the impaired grinding motion of the jaws. There is still, however, some command over the features, and no distortion of countenance or lack of expression.

The disorder known as facial neuralgia and tic douleur-

eux, has been already mentioned. It is chiefly an inflammation of the external parts of the nerve, and its painfulness is excruciating. Sometimes one branch, sometimes several, are affected; a knowledge of the anatomy and physiology of the nerve will enable the enquirer to ascertain the facts.

The ninth pair, or gloss-pharyngeal, is given off from the posterior or sensiory strand of the crura cerebri. Its ganglion, or starting point is in the floor of the fourth ventricle; and it passes forward to the mucous membrane at the base of the throat and fauces. While each nerve is in the jugular fossa, it forms two ganglia, one from its posterior fibers, called the superior ganglion, and one much larger, termed the inferior. Four branches are given off by the glosso-pharyngeal nerves. The muscular or tympanic is distributed to the inner wall of the tympanum and interior parts of the ear. Its relations, it is hardly necessary to state, are solely with the function of hearing. The pharyngeal branch supplies the pharynx. Branches of the pneumogastric and sympathetic are also intermingled with its subdivisions, forming what is known as the pharyngeal plexus. The lingual nerves supply the mucous membranes of the sides and base of the tongue. The tonsillitic nerves supply the mucous membrane of the fauces and soft palate, and forms a plexus about the base of the tonsils.

In addition, branches of the glosso-pharyngeal nerves join with the facial, the pneumogastric, the spinal-accessory, and of course the sympathetic.

Dr. Bennett concisely sets forth their character and functions, as nerves of sensibility, administering to taste and touch at the tongue and the excitor in the act of deglutition. Irritation of these nerves produces pain; and if either of them is injured before the pharyngeal branches are given off, extensive movements of the muscles are produced in the throat and lower part of the face. John Reid shows that these result from the fact that certain branches of the pneumogastric are included with the glosso-pharyngeal and are the agents of the motor phenomena. Disease or destruction of these nerves induces difficulty or complete inability to swallow, from the loss of the power of receiving and transmitting impressions, so essential for all reflex actions.

Draper expresses great uncertainty whether the glosso-pharyngeal is the only nerve of taste or whether the function is not shared by the lingual branch of the fifth pair. It is cer-

tain, however, that the division of the lingual branch does not destroy the sense of taste, and also that those parts of the tongue to which the gloss-pharyngeal are distributed exhibit that sense in the most marked manner. It is inferred from this that both the lingual and the glosso-pharyngeal nerves are tactile and gustative. The function of taste, is accordingly, not so much a special sense, as it is a modified sense of touch. It differs from the other senses, in that it requires actual contact from the body which influences it; and further, that the body shall be in solution, whether in water, the saliva or other fluid vehicle. A sharp blow, however, or a feeble voltaic current will produce the idea. I have noticed it also from the influence of an emotion. I have heard of smelling out other person's tempers, dispositions, or qualities; I often taste them. The saliva seems to be necessary for the maintaining of this sense. A dry tongue will not taste, nor an overmoist nostril smell. We find it necessary to moisten bodies with a saline or acid fluid to induce galvanic action. It is essential to moisten the tongue to enable taste. This analogy is maintained in every function where sensibility is a characteristic. Generally, moisture is secreted as a sequence of all peculiar excitements. The eye moistens with emotion, and becomes more acute of vision; the mouth waters in anticipation of a desired meal. This would seem to indicate that taste, and of course smell, were induced by electric excitations, or something very similar. A bitter taste is generally succeeded by a sweet one; seemingly as its complement. The mouth will detect the flavor of bodies placed at distant regions of the mucous membrane. I have known persons who could taste by immersing their hands in a solution. I think, therefore, that the sense or function is rather a magnetic or electric phenomenon, rather than a faculty to be classed with sight and hearing. There is no single nerve of special sense devoted to it, as in the case of those senses.. The point of the tongue is supplied by the lingual branch of the fifth pair, and the back by the glosso-pharyngeal. The entire nervous supply of that organ is from four distinct sources; the lingual, the hypoglossal, the glosso-pharyngeal, and the sympathetic. We understand that the latter is the minister of vital force to the tongue, its vessels and nerves. That the hypoglossal or twelfth pair are nerves of motion is shown by cutting them, when the motions of the tongue are destroyed, but touch and taste remain. It is not so easy to determine the pre-

cise functions of the glosso-pharyngeal and the lingual branches of the fifth pair. If the latter are divided, common sensation is lost at the tip of the tongue, and the appreciation of certain tastes also disappears. If the former are cut, there is a loss of taste, but not a loss of all forms of taste. It is about safe to conclude that the glosso-pharyngeal nerves are concerned with flavors which affect the back of the tongue and the lingual with those at the tip. Yet it seems apparent that it is a magnetic or galvanic action, rather than a special sensibility. Bernard Vogt and others suppose the chorda tympani to be the nerve principally concerned.

The hypoglossal or twelfth pair of nerves arise in the little groove between the anterior pyramids and the olivar bodies. They are in two bundles. These nerves pass forward and cross, supplying the various muscles of the tongue. Branches also unite with the pneumogastric, the spinal-accessory, the first and second cervical nerves and the sympathetic. These nerves are the motor nerves of the tongue, and irritation of them gives rise to movements through that organ. The lingual branch of the fifth pair are the sensory which afford the agency for that purpose.

These nerves also enable the muscles of the neck to aid in the movements necessary for articulate speech.

This unruly member, as the Jewish apostle describes it, is very amenable to healthy nervous conditions. Requiring, as it does, the hypo-glossal nerves to swing it, the pneumogastric and spinal accessory to help them; the lingual and glosso-pharyngeal to make it appreciative of taste and sensation, and the sympathetic to enable it to do business, it is intimately dependent on the soundness and integrity of them all. We read now and then of persons so paralyzed in a fit of anger, grief or other passion as to be rendered incapable of speech, sometimes permanently. The hypo-glossal, spinal-accessory, pneumogastric and sympathetic, all help in enabling us to utter definite sounds; we can ill dispense with their help in this matter. Bernard was of opinion that the pneumogastric nerves produced the respiratory movement; and that the spinla crossing regulated the movements of the larynx and thorax essential to vocal sound.

The spinal-accessory, classified as the eleventh pair of nerves, arise from the sides of the spinal cord as low as the fifth or sixth cervical nerves. In its course upward it com-

municates with the posterior roots of the first cervical nerves. It passes into the posterior strand of the crura cerebri, and divides into two branches. The smaller of these join the pneumogastric, and the other passes to the trapezius muscle and the sterno-mastoid. The function is voluntary respiration. Bischoff declared that if it was divided within the cranium the result was loss of voice.

We have now glanced over the anotomical and physiological history of the cranial nerves, except the pneumogastric and those connected with the eyes, ears and the nose. We do not like to leave them misunderstood. So many of the more important functions are connected with them, that the critical knowledge of them in all these respects is essential to a proper knowledge of physiological science.

So intimately is the pneumogastric nerve associated with these various functions and so extensive that we ought to give it the most careful consideration. Its constitution, general distribution and specific functions should be carefully studied. We will give a general view of the subject before making any intricate discussion.

The pneumogastric or tenth pair arises from the groove between the olivary and restiform bodies a little below the glosso-pharyngeal. Its origin is a little ganglion in the floor of the fourth ventricle; near which is a second, about an inch in length, the plexus gangliformis. Passing from the crura cerebri, the pneumogastric nerves descend the neck in the sheath of the carotid vessels. The one on the right side passes between the right subclavian artery and vein, descending toward the stomach and solar plexus or the posterior side of the œsophagus. The one on the left enters the thorax nearly parallel with the left subclavian, and passes to the stomach and solar plexus along the anterior portion of the œsophagus.

These nerves have many branches; among the principal are the auricular, the pharyngeal, the spuerior laryngeal, the cardiac, the inferior laryngeal or recurrent, the anterior pulmonay, the posterior pulmonary, the œsophageal, and the gastric. As has already been noticed, branches of these nerves unite with the other cranial and spinal nerves in the head, neck and chest. They also associate intimately with the sympathetic, in so much that some writers describe them as special sympathetic nerves. This is illustrated by the fact of the great plexuses which are formed and by the exhibition of flat, mem-

braniform ganglia on the stomach. Three great classes of organs are supplied from these nerves. The digestive, including the pharynx, œsophagus, stomach and liver. The respiratory, embracing the larynx, trachea and lungs. The circulatory, comprising the heart and great vessels.

As the origin, the pneumogastric nerves are sensory. After intermingling with the spinal-accessory and sympathetic, they exhibit a double function, or rather a triple one. We may easily discern why the older writers included them with the former, and others considered them as sympathetic. The trunk if irritated will give the sensation of pain; yet we are not, in ordinary circumstances, conscious of indications. Thus in the act of breathing, we do not perceive its necessity, except the access of air has been too long delayed.

The pharyngeal and inferior laryngeal branches are wholly motor. The pharyngeal operate the pharynx and palate; and irritation produces contraction of the pharynx directly. The superior laryngeal nerves are the sensory nerves of the larynx; the inferior being the motor. Irritation of the superior pharyngeal will produce simply contraction of the crico-thyroid muscle, while that of the inferior laryngeal will cause forcible contraction of the laryngeal muscles and of the inferior constrictor of the pharynx. Injury or section of the inferior laryngeal will also cause impairment or loss of voice. If the œsophagal branches are cut or the pneumogastric itself, in the neck, the œsophagus will be paralyzed, and filled by the propelling efforts of the pharynx.

The cutting and injury of the cardiac branches do not seem to influence materially the actions of the heart. Indeed, according to Von Bezold, the heart has three supplies of systems of nerves. One of these is seated in the heart itself and controls its rhythmical action. A second, for the pneumogastric sense to check its action. The third consisting of the sympathetic trunks in the neck and cardiac plexus.

If one pneumogastric nerve is cut above the pulmonary branches, no apparent disturbance of the action of the lungs is perceived. But if both are divided, there are asthma and dyspnoed. The lungs become congested and œdematous, and the branches are filled with serous fluid. Animals on which this experiment is tried, die within three days; but if the cut parts are brought into contact they live ten or twelve days.

The cuting of the gastric branches will produce vomit-

ing and loathing of food, and retard the digestive process. It also weakens the muscular coat of the stomach; but does not interfere with the secretion of the gastric juice.

We have repeatedly spoken of nervous arcs, consisting of a sensory and motor nerve in direct communication. We have shown that the pneumogastric, which is sensory, has direct communication with the spinal-accessory, which would fairly warrant us in regarding them as of that character. The fifth pair also manifest a like analogy.

We are brought now to the consideration of the general faculty of sensation. The metaphysical and other writers differ somewhat in definitions of the word. Some would have it identical with consciousness; whereas it is but a minister to that faculty. Others make it equivalent to perception; but the fact is that it aids perceiving.

Sir William Hamilton says: "Perception is only a special kind of knowledge, and sensation a special kind of feeling." Hence he says again: "Knowledge and feeling, perception and sensation, though always co-existent, are always in the inverse ratio of each other." "If I simply smell a rose," says Fleming, "I have a sensation; if I refer that smell to the external object which occasioned it, I have a perception. Thus the former is mere feeling without the idea of an object."

The mental recognition of a fact or object is consciousness; it always is a quality of a living being. The brain, so far as physiology is concerned is its seat; the mind, when we transcend such considerations, is its abode. Nevertheless the brain is not the sole seat of consciousness, as we shall take occasion to show. For our present purpose it is sufficient to remark that sensation is an agent of consciousness. Webster defines it as "an impression made upon the mind through the medium of the organs of sense." There are five of these special forms of sensation recognized; touch, taste, smell, hearing and sight. Bennett adds to these the muscular sense, or sense of weight; Locke, the internal sense, or faculty of consciousness; others, the common sense, giving various meanings to the expression.

The sense of touch is characteristic of the various sensory nerves of the entire body. The papillae of the true skin, which are part of these nerves, pickets and outposts, as it were, and appear to be the direct receivers of impressions. The sensitiveness of any part of the body depends upon the number of

these. Nevertheless, no part of the surface of the skin is entirely without sensation; hence we must, after all, refer the actual functions to the sensory nerves themselves. The invertebrate animals are destitute of papillae.

Physiolologists are of opinion that this sense shall be subdivided in classification. Thus, there is a distinction between touch and feeling, pain and pleasure, cold and warmth, hardness and softness, which indicates that there must be some difference in the constitution and functions of the various nerve-tubes. A burned and scalded surface will perceive heat and cold long before the sound skin, but after a while will lose that power though the tactile sense remains; there is a vivid consciousness of the general condition of the muscular system; the touch of hand will reveal the sex of the other person; the nerves below the skin do not recognise hot and cold; pain occasioned from either of these causes has no essential dissimilarity from the other.

The structure of the hand as an organ of touch is admirable. Placed at the extremity of the arm, it is capable of being flexed or extended at the wrist, one hundred and eighty degrees on the forearm. The joints and thin muscular attachments are also adopted to the maintaining of this sense, as well as for mechanical purposes. The articulation of the thumb in opposition to the four fingers, gives the power of grasping firmly, and makes the whole organ a perfect prehensile machine. At the tips of the fingers is a thoroughly-developed papillary structure, to which the nails constitute an excellent protection. Draper remarks that there have been authors who have asserted that the superiority of man over other animals may be entirely accounted for by his possession of a hand—a statement which, he adds, though it cannot be maintained in its generality, is yet a very good proof of the appreciation in which this wonderful instrument is held by those who have studied its construction and functions most clearly.

As compared with the eye and ear, the hand has one essential difference of function. Draper says: "The ear is the organ of time; the eye that of space; the tactile apparatus is for the perception of force; and the mechanism for smelling and tasting conjointly determines the chemical qualities of bodies; that of smelling addressing itself to substances which are in the vaporous and gaseous state; and that of tasting to such as are liquid or dissolved in water." The contrast of the

eye and hand is very significant. The eye receives pictures as upon a surface; the hand examines the solidity of bodies; the former is occupied with length and breath; the latter with all three dimensions, length, breadth and thickness conjointly.

Magendie distinguishes between feeling and touching, and declares the former essentially passive and the latter active. The indications of touch are not always accurate, but far more so than those of feeling.

The phenomena of tickling are curious manifestations of sense; the regions of the body which have low tactile sensibility are most readily affected. It is said that a person cannot tickle himself; but this must have some qualification.

Any sensation, however trivial in itself, like the pressure of a hair, draught of air, the falling of water drop by drop on the head, may, by fixing the mind on it, become unendurable and torture. The sensation of a ring, which has been long worn, will remain on the finger after it has been removed.

In paralysis, the sensations of heat and cold may have disappeared, while the sense of touch remains. But no irritating of the senses will produce those sensations. The imagination, however, can do this. There are hallucinations of the sense of touch, as of other senses. We see apparitions and hear cries; and in like manner we feel weights upon us, insects crawling over the skin, and the like.

The blind have this sense more exquisitely than others. Indeed, if we shut our eyes for any length of time, we will notice an increased sensitiveness of touch, so too when we are some time in the dark.

GAINING, ENJOYING, KNOWING.

Can anything be worth gaining besides the Inner Life?

Can anything be worth enjoying besides the Supreme Existence?

Can anything be worth knowing besides the *Ground* of the soul in which we see our family-likeness to the Universal?

He who gains, who enjoys, who knows, is one with the Universal!

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

CONTAINING THE DOCTRINES OF KABBALAH, TOGETHER WITH THE DISCOURSES AND TEACHINGS OF ITS AUTHOR, THE GREAT KABBALIST, RABBI SIMEON BEN JOACHI, AND NOW FOR THE FIRST TIME WHOLLY TRANSLATED INTO ENGLISH WITH NOTES, REFERENCES AND EXPOSITORY REMARKS.

By NURHO DE MANHAR

(*Continued from page* 192.)

"ABRAHAM'S FIRST STUDIES IN OCCULTISM."

"The esoteric meaning of the words, 'Get thee out of thy country,' is this: the Holy One endowed Abraham with the spirit of wisdom by which he attained to a knowledge of the names and powers of the spiritual chiefs and rulers over the different nations of the world. When, however, he began to study in order to find the locality of the center of the earth, he soon recognized he was not in possession of the knowledge that would enable him to discover the name of the chief that ruled over it. On further pursuing his studies and investigations, he concluded that Palestine was the real center, and, that being so, its chief must be superior to all other celestial powers and potentates. Anxious, therefore, to continue his studies, he at once determined to migrate thither; and therefore it is stated, 'They went forth with them from Ur of the Chaldees to go into the land of Canaan.' On arriving in Haran, he set about investigating wherefore Palestine was superior to all other parts of the world, but failed to arrive at any certain and definite conclusion. Entering on a more profound study, by means of mathematical calculations and combinations of the geometrical symbols and signatures of the spiritual rulers of the various nations in the world, and also by his science of the courses and influences of the stars and planetary bodies, Abraham at last acquired an extensive

knowledge of their grandeur and mystic powers, as also of the hierarchies ruling in the universe. All his knowledge and science, however, was unable to enlighten and instruct him as to the nature and essence of the Supreme Being to whom all creatures owe their existnce and upon whose care and providence they depend for their food and sustenance. When the Holy One observed his great yearning and pursuit after divine knowledge, he appeared unto him and said unto him, 'lekh lekha, (get thee out of thy country), or, in order words, study to know thyself and look within thyself and cease investigation on the moral influences pervading other lands;—'from thy kindred,' cease from thy astrological studies on rules for predicting the future by the positions of planets in the different constellations of the zodiac and determining the influence resulting from their conjunctions with one another, over the birth and life of human beings. 'From thy father's house,'—change the manner of living under which thou hast been brought up at home,—renouncing astrological science and henceforth placing no faith in it.' Observe it was after departing from Ur of the Chaldees and whilst Abraham was dwelling in Haran that the divine command was given him to 'get thee out of thy country,' and therefore the exposition just given of these words is the only feasible explanation that can be given for their position in the text of holy scripture. It is further added, 'and go to a land I will show thee.' By the word 'arekha' (I will shew thee) is implied that Abraham was to cease all his transcendental studies and investigations on the divine nature and essence, which, being beyond the limits of all human intelligence must of necessity remain unrecognizable and an insoluble mystery. 'And I will make of thee a great nation and will bless thee and will make thy nation great and thou shalt be a blessing.' There is here a correspondence between these four blessings and the four commands given to Abraham that may be grouped together, thus: 1. 'Lekh lekha, (I will make of thee a great nation.) 2. 'Get thee out and I will bless thee.' 3. 'From out of thy country,'—'and make thy name great.' 4. 'And from thy father's house'—'and thou shalt be a blessing.'"

Said Rabbi Simeon: "These four promises correspond to the four feet or pedestals of the heavenly throne and as the blessings signified by them were to be enjoyed by Abraham, it was indicated to him that all nations should draw their spir-

itual nourishment and sustenance through him. Therefore it is written, 'I will bless them that bless thee and curse him that curseth thee, and in thee shall all nations of the earth be blessed'."

Rabbi Eleazar was one day sitting before Rabbi Simeon, his father, along with Rabbi Jehuda, Rabbi Isaac and Rabbi Hezekiah.

"Wherefore," asked Rabbi Eleazar, "is it written, 'And God said to Abraham, 'Get thee out of thy country' instead of 'get ye out?' in the plural, since all the members of his family went out with him at the same time? Though Terah was an idolator, God could have given him a like command in case he repented of his idol worship, as we know the Holy One accepts such and regards them with favor. That Terah had renounced his early faith is shown clearly from his going forth with Abraham from Ur of the Chaldees, when as yet the Lord had not commanded the Patriarch to do so. Why was, therefore, the order given only to Abraham?"

Said Rabbi Simeon in reply: "If you imagine that it was through renunciation of his former faith Terah left the land of his birth, you are mistaken. It was to escape from his fellow-countrymen who sought to kill him. When they observed the miraculous deliverance of Abraham out of the fiery furnace, they said to Terah, 'Thou has deceived us by thy worship of images.' On hearing this, Terah departed to Haran, where he lived and died. This is, therefore, why the order was given only to Abraham, and so he departed, as it is written, 'According as the Lord had spoken unto him, and Lot went with him,' no reference being made to Terah because he was already deceased. Furthermore, it is written, 'And from the wicked their light is withdrawn and the high arm shall be broken.' (Job XXXVIII.15.) These words refer to Nimrod, founder of Babel and the men of his generation, from whom Abraham, who was their light, was withdrawn; and so it is not said 'the light,' but 'their light' which was with them was withdrawn and withholden. 'The high arm' signifies Nimrod himself, who held all his fellows and contemporaries under his tyrannical rule. The command of 'Get thee out of thy country' may, therefore, be paraphrased thus, 'Get thee away hence for thine own future safety, that thou and thy family and kinsmen and companions may enjoy the light divine.' Furthermore, it is said, 'That now they see

not the bright light which is in the clouds, but the wind passeth and they are dispersed.' (Job XXXVII.21.) What the esoteric meaning of these words is, may be illustrated from the great event in Abraham's life, namely, his departure from out of his native land in which as long as he continued to live, but he was unable to attain to the light of the divine or higher life, that from amongst his countrymen had been withdrawn and continued so, until the wind passed and dissipated the clouds that concealed and hid it, and resulted in Terah and his family eventually renouncing idolatry and becoming monotheists. That this was what occurred may be gathered from the form of expression, 'the souls they had gotten in Haran'; that is, who had changed their former faith, as also from the words of scripture, referring implicitly to Terah, 'And thou shalt go to thy fathers in peace; thou shalt be buried in a good happy old age'." (Gen. XV.18.)

Said Rabbi Eleazar: "We read, 'So Abraham departed as the Lord had spoken unto him.' (Gen. XII.4.) Observe it is not said 'he went forth (ayatza),' but 'he departed (vayelekh),; for he had previous to this forsaken his country and was then dwelling in Haran. It is stated, 'And Lot went with him,' that he might follow Abraham as a guide, but as the future proved, to little or no effect. Happy are they who study assiduously the commandments of the Holy One, that they may walk in his ways and fear him and the day of judgment, when each one will have to give in his account of the deeds and acts of his life, as it is written, 'By what a man writes, shall his deeds be known to all.' (Job XXXVII.7.) The esoteric meaning of which words is, that at the moment of death, when the soul is about to leave the body, things previously unseen and uncognized become visible. Ere the separation of the soul from the body takes place, three celestial messengers appear who take account of the number of years each one has lived, and of all the deeds he has committed in earth life. After its correctness is acknowledged, it is signed and sealed by his own hand and so, as scripture states, 'By what is written and admitted, he shall be judged in the world to come for his misdeeds, whether committed in youth or old age, whether recent or in days gone by, all will be made known when the account is handed in.' Observe how callous and hardened, wrongdoers become in their nature and character as they pass through earth-life and continue so to

the end of it. Wherefore truly blessed is he who has learned to conform his ways according to the good law and lived in obedience to its dictates and admonitions. How perverse in their ways! how self-conceited and self-opinionated are evil doers; how unmindful and regardless are they of the exemplary lives of good and noble men who spare not themselves to raise and elevate them on to the plane of a higher life and never cease their efforts, notwithstanding the many rebuffs and checks they have to endure, for well they know and realize that upon themselves lies the burdensome task to save and rescue humanity from destruction and ruin. If the wicked therefore perish, it is through their own acts and deeds. They reap what they sow, as did Gehazi, the servant of Elisha, and also Lot, who, whilst associated with Abraham, refrained from mingling with evil-doers. As soon, however, as he dissociated himself from the patriarch and went on his own way, scripture states, 'And Lot chose him all the plain of Jordan' and after visiting and dwelling in various cities, took up his residence amongst the inhabitants of Sodom, of whom it is related, 'the men of Sodom were wicked, and sinners before the Lord exceedingly.' (Gen. XIII.13.).

Said Rabbi Abba, when Rabbi Eleazar had ceased speaking: "The explanation of the difficulty attending the call of Abraham to leave his native country is quite satisfactory and I agree wholly with the remarks you have made thereon, but how do you explain the words at the end of the verse, 'And Abraham was seventy and four years old when he departed out of Haran.' Did the divine call come to Abraham whilst sojourning there or whilst living in Ur of the Chaldees?"

Said Rabbi Eleazar in reply: "The words of scripture you have just quoted refer to Abraham's departure from Haran and not from his native land, which took place many years previous to his receiving the divine command. 'And Abraham took Sara his wife.' Why is the word 'took (va-yecakh), here used instead of 'led (mashakh)?' Because it is intended to convey that it was by persuasion and not by compulsion, he induced Sara to go with him; for under any circumstance it ill becomes a man to force his wife to emigrate to a foreign land without her free consent. As in the case of Moses, who 'took' Aaron, and also 'took' the Levites, so with Abraham it is written, 'he took Sara, his wife, and

Lot, his brother's son'; that is, seeing the dangers threatening them from the perverse manner of the people among whom they were living, he persuaded them so that they willingly consented to go along with him into the land of Canaan. If it be asked what led Abraham to take Lot along with him? It was because by divine prevision he foresaw that through Lot's descendants King David would be born into the world. It is further related, 'And all the souls that they (Abraham and Sara) had gotten in Haran,' meaning all those whom they had influenced to renounce idolatry and become worshippers of the one and only true God."

Said Rabbi Abba: "If what you say is true, there must then have been a great number of adherents and believers who followed and accompanied Abraham and Sara. Was this the case?"

Said Rabbi Eleazar: "Certainly it was, and all those who went forth with them were called 'the people of the God of Abraham.' It was owing to the great number of them that he was able to pass through the land as stated without any feeling of fear or dread."

Said Rabbi Abba: "If scripture had said 'And the souls they had made (asou) in Haran,' your remarks would be quite correct, but the actual words are 'with the souls (ve-eth hanephesh).' I think the meaning intended is, that Abraham acquired and was credited with the merits of those whom he had induced to change their faith when in Haran, for whoever leads erring ones into the path of truth, to him is attributed, and rightly so, the merits of all those whom he has succeeded in converting from the error of their ways; and this was the case with Abraham."

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VOL. 14

No. 5

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

MADAME BLAVATSKY

THE
WORD

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LIVING

TO most eyes a rock appears to be dead and man thinks of it as being without life; yet, whether its formation is from quick fusion, due to volcanic action, or to the slow accretion by deposits from a flowing stream, the pulse of life beats in the structure of that rock.

Ages may pass before a cell appears in the seemingly solid structure of a rock. Cell life in the rock begins with crystal formation. By earth breathings, by expansion and contraction, by the magnetic and electrical action of water and light, crystals grow out of the rock. Rock and crystal belong to the same kingdom, but long stretches of time separate them in point of structure and development.

The lichen grows out of and clings to the rock for its support. The oak spreads its roots through the soil, drills into and splits the rock, and spreads in majesty its branches over all. Both are members of the plant world, one is a low, spongy or leather-like organism, the other a highly evolved and kingly tree. A toad and a horse are animals, but the organism of a toad is altogether unfit to sense the flow of life of which a blooded horse is aware. Far removed from all of these is man and his organism, the human body.

Living is the state in which each part of a structure or organism or being is in touch with Life through its particular

current of life, and where all parts work coordinately to perform their functions for the purpose of the life of that structure, organism or being, and where the organization as a whole contacts the flood tide of Life and its currents of life.

Life is an invisible and immeasurable ocean, within or out of the depths of which are born all things. Our earth-world and moon, the sun, the stars and star clusters which seem to be like gems set in the sky or like radiant particles suspended in infinite space, all are born in and borne up and sustained by invisible life.

Throughout this vast ocean of life, which is the material and manifested side, there is a conscious intelligence which breathes through and is the life intelligent through this ocean of life.

Our world with its atmospheres and our universe in its atmospheres, are visible centers or ganglions in the invisible body of the ocean of life.

The atmospheres of our universe act as lungs which breathe in life from the ocean of life into the sun, which is the heart of our universe. Arterial life streams through the rays from the sun to the earth, which it nourishes, and then passes on through the earth's atmospheres by way of the moon and is outbreathed through our universe into the ocean of life. Our earth and its atmospheres are the womb of the universe, in which is being fashioned the body of man which miniatures or is to miniature the universe in the ocean of life, and through which it will breathe the self-conscious intelligent life.

Enveloped by his atmosphere as in a chorion, man gestates on the earth, but he has not made contact with the life from the ocean of life. He has not taken life. He is not living. He sleeps in an unfashioned, unfinished, embryal state unaware of the ocean of life, but he often dreams he has waked, or dreams dreams of his living. Seldom is there one among men who grows out of his embryal state and who is living in contact with the ocean of life. As a rule men sleep through their period of embryal existence (which they call on earth life), disturbed by occasional nightmares of fear, pain and distress, or exhilarated by dreams of happiness and joy.

Unless man is in contact with the flood tide of life, he is not truly living. In his present condition it is impossible for man to have his body contact the ocean of life through his

main stream of life. A fully formed natural animal contacts or lives in a current of life, because its organism is attuned to the life; but it cannot contact the life intelligent because there is no intelligent spark of divinity in it to make such a contact.

Man cannot contact the ocean of life through the life of the world, nor is he at present able to connect with the life intelligent. His body is animal and in it are represented all forms and organisms, but by the action of his mind he has cut off direct contact of life from his body and encased it in a world of his own, his own atmospheres. The divine spark of intelligence dwells in his form, but is covered over and hid from his gaze by the clouds of his thoughts, and he is prevented from finding it by the desires of the animal to which he is yoked. Man as a mind will not let his animal live naturally and according to its nature, and his animal prevents him from seeking his divine inheritance and from living with intelligence in the flood tide of the ocean of life.

An animal is living when its life is on the increase and its organism is attuned to the flow of life. It feels the flow of life according to its kind and the fitness of its organism to represent its species. Its organism is a battery through which a current of life plays and which life is enjoyed by the individual entity in that animal body, though it as an entity is unable to consciously stop or increase or interfere with the flow of the current of life. The animal in its natural state must act automatically and according to its nature. It moves and acts with the surge of life. Every part of it trembles with the joy of its living as it gathers itself for a spring. Life pulses fast when it is in pursuit of its prey or in flight from a foe. Away from the influence of man and in its natural state it acts without thought or misgivings and is guided unerringly and naturally by the flow of life, when its organism is a fit medium through which life can flow. Its instincts warn it of danger, but it fears no difficulties. The greater the difficulty with which it contends the more powerful is the flow of life, and the keener the sense of its living.

The thoughts and uncertainties of man and the unfitness of his body prevent him from experiencing the joy of life, as it plays through an animal body alone.

A man can admire the lithe limbs and the glossy coat, the arched neck and fine head of a well-built horse; but he cannot sense the force of life in a wild mustang, and how it

feels as, with a shake of the head and trembling nostrils, it paws the air, strikes the earth and leaps like the wind over the plains.

We may wonder at the well-curved outlines of a fish, at the graceful movements of its fins and tail and the shimmer of its sides in the sunlight, as the fish is suspended or rises or falls or glides with ease and grace through the water. But we are unable to get into the current of life which gives power to and guides a salmon and its mate, as they leave the broad sea for the river on their annual course up its stream, and in the cool of the morning, before sunrise, when the spring floods come down from the melting snows, thrill in the mad rush of the cool waters and, as easily as the water, twirl round the rocks of the rapids; as they go up the stream and plunge into the churning foam at the foot of the falls; as they leap the falls, and, if the falls are high and they are borne back by the volume, do not give up, but leap again and shoot over the brim of the falls; and then away and beyond into nooks and shallow waters, where they find the purpose of their annual trip and set their spawn to hatch. They are moved by the current of life.

An eagle is taken as an emblem of empire and is used as a symbol of freedom. We speak of his strength and courage and wide sweep of wing, but we cannot feel the delight in the movements of his wings as he circles and swoops down and rises, contacts his current of life and is borne onward in ecstacy by the motive force of flight or soars and gazes calmly into the sun.

We do not even get in touch with a tree as it contacts its current of life. We do not know how the tree is exercised and strengthened by the winds, how it is nourished by and drinks in the rains, how the roots contact its current of life and how it is colored by the light and the substance on the soil. There has been speculation as to how a tall tree raises its sap to such heights. Could we get in touch with the current of the life of that tree we would know that the tree does not raise its sap. We would know that the current of life bears up the sap into all parts of the tree which are fit to receive it.

Plant, fish, bird and beast are living, so long as their organisms are on the increase and fit to contact their currents of life. But when the fitness of their organism cannot be maintained or where its action is interfered with, then it can-

not come directly in touch with its current of life and the organism begins the process of dying by degeneration and decay.

Man cannot now experience the joys of living organisms in touch with their currents of life, but could he enter in thought into these organisms he would know and experience a keener sensation of the currents of life than do the beings in those bodies.

(To be continued).

THOUGHT THE TRANSFORMER.

BY OLIVER OPP-DYKE.

How sweet the morn that dawns from pleasant dreams!
How charmed the waking, what a radiant joy!
How pure the universe, so visioned, seems!
What dear delights the virgin mind employs!
The suns are shedding far more lustrous beams,
The blues of Heaven no fleck can now destroy,
The birds are caroling far nobler themes—
The glittering, golden hours have no alloy!
Idealized reality is taught
By visions, which but beautify the thought
We held before seductive sleep had caught;
Then think aright, and every day will rise
With roseate hues illumining all the skies—
So Death to Life with eloquence replies.

MADAME BLAVATSKY

A Pen Picture

By An American Newspaper Writer

As soon as the arrival of Madame Blavatsky in England was announced, I felt my opportunity had come for seeing this widely celebrated woman who was credited with possessing occult powers, and who was said to be in direct communication with not only the "Adepts," but with "Maha-Chohan," the Head of the Himalayan Initiates, the greatest of living souls. Armed with a letter of introduction given me by an American friend, I sought her out only to learn that she had gone to Paris and, it was in Paris, that I subsequently met her. I found her smoking cigarettes, and, months later, when I took leave of her in London before starting for New York, she was again smoking. During that time, whenever I saw her she was smoking. And, as I had never seen a woman smoke before, her habit made a deep impression upon me. I may add that it impressed me painfully at first, but I grew tolerant of it later, believing it to be a manifestation of diseased nerves, as was subsequently proved.

In Paris, Madame Blavatsky lived in an apartment in Rue Notre Dames des Champs, and here each evening was gathered together a strangely assorted company. The first time I called I approached her through a crowd of French and German gentlemen, accompanied by a friend. She gave me her hand and after saying she was glad I had come, asked me to be seated beside her. For a short time we chatted on various ordinary topics, then she inquired of people she had known in New York, and, finally as guests pressed about her, she told one of her party to watch over me until she was at liberty again. I stood near her for a time listening to her conversatibn with others, and she impressed me as clever and vivacious, occasionally charming, but of a very changeable nature, and not quite at peace with herself. In many respects she seemed unique, and thinking I was alone and unnoticed

in the crowd, I satisfied myself regarding her characteristics in a leisurely way, noting her voice, her tricks of speech, her motions, and her manner of greeting people. The crowd increased and after a time I came to the conclusion that I would make my departure. As I turned to go towards the door she greatly surprised me by calling out: "Now that you have summed me up to your satisfaction, will you please talk with your countryman, Mr. ——, until I can see you. I laughingly turned away with this gentleman—who had steeped to my side, so soon as he had heard the remark she made, and as I did so I said: "Queer woman that; how did she know what I was thinking of?"

"She is the most remarkable woman this age has produced," he answered in earnest tones, and then he added: "This may not be the verdict of the world, but those who know her subscribe to it."

"Is that true?" I answered—"I have heard it declared that she is not a very satisfactory expounder of the philosophy she teaches." He quickly replied: "But who is there who can judge her; who is there who has tried to do what she has already accomplished?" I could not combat this and suggested that he tell me more of her life, and her present line of work. This he did, talking most entertainingly for some time.

Through all the evening Madame Blavatsky smoked cigarettes. Luckily she used a very mild Egyptian tobacco, and the odor of her continuous cigarette was not offensive. Had it been so, her anti-tobacco friends would have suffered martyrdom. Her beautiful hands were stained with the weed, and ashes were on her dress and scattered over the carpet about her. I saw her many times, but never without her tobacco and cigarette paper and matches.

Strangers meeting her for the first time, felt as I had done, and were shocked with this habit of hers—but her daily companions were glad to have her smoke. She was always entertaining when smoking and was certain to be irritable when deprived of her precious cigarette. Smoking with her was a habit that had become second nature; she could not live without tobacco. To know her at all was to know her through clouds of tobacco smoke; to listen to her wonderful flow of conversation was to hear it in the intervals of silence when she was dreamily, and gently puffing her cigarette. To nothing

else was she half so devoted as to her cigarette and she was a fascinating smoker. So keen was her enjoyment of this occupation that others were entertained in watching her indulgence in it and her easy, restful manner of smoking soothed even those who were opposed to tobacco. Her temperament was one that required a narcotic; her nature was so tempestuous that without it no ordinary person could have endured her excitability for a day.

She was a volcano in petticoats; a woman, but masculine in her mental attributes. Yet she was the reverse of "mannishness." She was something different from all the men and women I had ever seen up to that time or have since seen. There was no assumption of any kind about her, she made no effort to be anybody's conception of herself, and she acted her part with as little regard for her own interests as for the feelings of others. Whatever she was not expected to say in conversation that she said, brusquely, bluntly, and without thought of consequences. She had the least regard for the conventionalities, of any person I ever met, and at the same time she seemed the most senistive of women when any doubt of her proper performance of her own duty was manifested.

For the self-love and vanity of men and women she seemed to have a scornful disregard, and her rudeness and impatience when forced to witness a display of either, were terrifying. She would exclaim against the conceit and bigotry of people, in language forcible beyond any necessity, but she was never aware, apparently, of her roughness of speech. Strangers were shocked at her lack of self-control, but those who knew her best seemed to be least concerned over her moods.

In her conduct she was always the same; indifferent to externals; absorbed in her work, and imperative in her assertions regarding its value to the world.

Her invariable costume was a loose, flowing, black, one-piece garment, called an "Abayah." The Egyptian women wear this kind of dress and it is one vastly becoming and comfortable for stout people. Every one knows that Madame Blavatsky was a very large woman, but she never gave one that impression of mere fleshiness which is common to stout women who wear fashionable tight fitting clothing. She was about medium height and had very small hands and feet. Her "abayah" was cut from a double fold of very wide cloth

and had no other tailoring than was required to fold the six-yard piece and directly in the center of the fold to cut out a circular piece, and to cut a further opening down the center of the cloth. The neck and front thus formed was bound with silk and usually a lace ruffling was inserted. There were no other sleeves than those outlined by the arms when extended full length, and fastened in loose folds with safety pins. These were sometimes replaced by a seam which was removed when the dress required to be cleaned or laundried. With her beautifully shaped hands and arms there was no need of tight-fitting sleeves and the simplicity and Grecian outlines of her dress were always admired. The "abayah" was exactly suited to her size, slow motions, and sedentary habits; few western women would appear to advantage in it.

. . . . . .

At the time that Madame Blavatsy was in Paris, in the spring of 1884, she had just come from troubles at Adyar; troubles relating to the charges of fraud and trickery made against her by Madame Colomb. And she was constantly in mental turmoil over the real or fancied grievances inflicted upon her by this woman and her husband. She would suddenly appeal to almost perfect strangers to know their opinion of "the situation." And she would listen to anything of a denunciatory character said regarding these people whom she believed to have been paid to try to catch her in some fraud—and yet, when she had opportunity to send messages back to India by a member of the Theosophical Society—she said to him: "My dear—go and see Madame Colombo—she is not the evil one in this matter—and let her know how I feel about her."

And the very next moment she was rasped into a fury of temper by a remark that Madame Colomb believed the masters to be fakes. She could not brook doubt on this subject, nor endure those who questioned the existence of the "Brotherhood of Adepts." Her devotion to her "Master" was unswerving and paramount. To question the nature or the office of the Mahatmas was to give her such provocation to wrath as to unfit her for immediate self command. Her ebullitions of temper over the most trivial things were painful, but fortunately they were fleeting; I have seen her appal people by her violent emotions one minute, and in the next show the extreme of indifference. The group of intimates about her

paid little attention to her mental cyclones, well knowing that to do so, was to waste time uselessly. She impressed me always as a singular contradiction; it was idle to try to classify her; she could not be measured by class distinction, or be weighed in any conventional social balance. I recall one occasion when I sat with her during a tempest of angry talk over some disagreeable news she had received from India. Her anger depressed me and I sat mute and miserable, wishing in my heart that as I could not soothe her, I might escape from her presence. Suddenly she turned and looked at me as a mother might look at a demure child, and said in the most winning manner: "My dear, will you have a cigarette?" And while I was laughing as a relief to my feelings, she smilingly made herself a cigarette and then smoked as contentedly as though life was but an unvarying song to her.

Looking at her one day it occurred to me she must be perhaps fifty years of age; I learned from others that she was between fifty and sixty, but I heard her laughingly tell a woman caller that she was over eighty. Her face was not one lined with care wrinkles, her hair showed no grey, and her eyes were wonderful in their strength and clearness. Her mouth, to me, appeared to be the least handsome feature of her face, but so changeable was the whole face in expression that it sometimes appeared to better advantage than at others.

Her head was exquisitely shaped, and she dressed her hair in simple Grecian style, thus adding to its classical outlines. The hair was a chestnut brown in color and exceedingly curly. Her hands were flawless in shape and very white, a fact always noted by visitors, for her complexion was not fair, and her skin was coarse in texture and often muddy looking, giving the impression of some internal disorder, and she had not the least color in her cheeks.

Her linguistic accomplishments were remarkable even in a Russian. It was a joy to hear her speak French—and the young Parisians who crowded her parlor on Sunday afternoons and evenings were often heard to remark her accent. I liked to be present at these Sunday afternoon gatherings, for she talked well, and gave much instruction to the young men who were members of the Paris branch of the Theosophical Society.

One incident that occurred at one of these receptions was very interesting. A daring young convert asked her to do

some phenomena so that the strangers present might be informed regarding her powers. She was furious in a moment and rebuked him in such a loud voice that every one present turned toward her in silence.

Then, as gently as a child could confess repentance, she meekly said: "If the Masters wish it, I will be permitted." And just here it is but right I should insert this fact: I never heard her take credit to herself for any of the wonderful things she certainly did; she invariably prefaced every performance with some tribute to the Mahatmas, and often deplored the morbid craving of people for an exhibition of such powers as she possessed, saying it would do them no good whatever.

Her sister, Madame Vera Petrovna Jelihovsky, and her aunt, the Countess Nadejda Andreevna Fodeeff, were visiting her at the time, and the former, I think, was in the room when this incident occurred.

Madame Blavatsky rose from her seat on the sofa and with some difficulty—as it seemed—walked across the drawing room and stood in front of a large mirror. She placed both hands upon it, lightly—standing with her back to the company. The young Frenchmen were nearest to her. Suddenly, after a brief interval of silence, a loud crash, followed by what sounded like the falling of broken glass, was heard. I thought the mirror had been broken by her sudden weight against it, but she was not near it, and her hands had rested but lightly upon its surface. There was a general exclamation of surprise and wonder, and the curious ones examined the glass critically. As Madame Blavatsky turned away looking bored and weary, some one suggested that she put her hands on a pane of glass in the large window in the front part of the room. She did so and this time we waited longer than before for results. But finally there came a loud crashing sound, as if some one had struck a mass of glass with a hammer. The glass was unharmed.

The excitement of the Frenchmen knew no bounds; they enthusiastically clapped their hands and beamed upon the "High Priestess," as one of them called her. Their outspoken delight and enthusiasm pleased her; or, rather she seemed aroused to an unusual degree of interest in her guests, and for an hour or more talked so brilliantly that every one was amazed. It was an hour of enchantment to some of her listen-

ers and I doubt if any one of that company ever knew another equal to it, either in her presence, or out of it. I could not sleep that night for thinking of her and of the events of the evening.

The next time I met her she was in one of her towering rages, and was anathematizing the missionaries whom she denounced as bigots and frauds, and the worst representatives of humanity in the East. Some of them represented the Church of England in India, and she knew them to be absolutely ignorant of the spirit of the master they claimed to serve. She denounced Protestants generally, and said the Catholics, because they were more sincere and less irreligious than Protestants, were gaining an influence in the world far greater than the latter understood, or would ever appreciate. The Catholic priests, she said, did work among the poor and try to help the friendless. The Protestant missionaries spent their time splitting questions of doctrine over the corpse of Protestantism. For her part, she said, she cared nothing for either sect; her religion, she defined, as love for humanity and her object in life to establish a Universal Brotherhood.

Then she talked of the Theosophical Society, through which she hoped to be able to accomplish much. Theosophy, she said, was a subject that should interest the best minds of the age; in time, she knew, it would claim the attention of spiritual people the world over. She also said the Society had been founded by herself, Col. Olcott and William Q. Judge, for an unselfish purpose, not on their own initiative, but under guidance and direction of those who had been her teachers in esoteric knowledge.

She had resolved many years before to devote herself to the work she was then engaged in; she desired no other occupation than to serve the Masters; she had been their pupil; had received exceptional favors from them; had lived in total seclusion at their command for nine years in Thibet and had come out into the world again at their bidding. She had no expectations of escaping the fate of those who had lived in the world, and with the world, particularly because her career had been an uncommon one. Her life had been a long one and a strange one; strange to her looking back upon it; as upon a half broken dream. Her visit to Europe, she said, was to see if the Western mind was prepared to learn the Eastern teachings; if so, she could and would open avenues

not before accessible to them; but her best efforts she thought would be met with derision and scorn. This was the fate of all devoted workers in every line of spiritual work in all ages.

I soon noted that Madame Blavatsky, whatever else she was, earnestly believed that she had a mission, and I further satisfied myself of the possession by her of a tremendously strong will. She knew how to use it, and when not to exhibit it, and she was either the most communicative or the most silent person I have ever met.

Accompanying this article, and on the first page, is a photograph of Madame Blavatsky with her cigarette, which picture has, perhaps, not before been published.

CURIOUS COINCIDENCES IN COMPOSITION.

BY MERLIN.

The London Chronicle once called attention to coincidences in literary productions which cannot be imputed to plagiarism or recollection taking the form of original inspiration. Thus Tennyson writes: "A Chinese soldier some time ago wrote to me saying that in an unknown untranslated Chinese poem there were two whole lines of mine almost word for word."

When Byron in his monody on the death of Sheridan, says that there will never be another Sheridan, the mould having been broken up, he employs terms, word for word, in which an ancient Sanskrit document refers to the death of Maru. Byron could never have seen the document.

Shakespeare also comes in with another example. In Romeo and Juliet, Act II, Scene 2, occurs the passage about love and lightning. It is almost identical with a quotation from Malator and Madhava, an Indian poem by Bhavabuti, which was written nine centuries before, and not translated up to Shakespeare's time.

Is it asking too much to concede that super-physical essences, perhaps the intelligences of the actual composers of these lines, communicated occultly with the later writers and imparted the expressions into their thoughts in such a way as to induce them to suppose the forms of expression original with themselves?

THE INNER LIFE AND JESUS THE CHRIST

By C. H. A. BJERREGAARD

XIII

JESUS A POET, A PROPHET, A MYSTIC AND A MAN OF FREEDOM. AN INTERPRETATION AND AN APPRECIATION.

THE question now is about Jesus. Not only is it my subject, but abroad they talk most vigorously on it. In no century of Christianity has the subject enlisted so much talent, so much hatred and so much enthusiasm as today. It does seem that the Jesus problem was nearer a solution, if a solution be possible.

My essay shall not echo the present day discussion. In an earlier essay I disposed of all the critical matter and of all that which was negative, and merely psychological. I will now interpret and appreciate. I will spiritualize my subject. I will talk as the mystics of all ages haye talked, but not repeat a single line from any of them. I will speak under the influence of the Mystic Spirit.

In this essay I will consider Jesus as an individual expression of the universal soul of man; as a brother who had a singular talent for high things and a unique insight into the mystic realities of spirit. I will call him a savior as I call all men saviors who help others to bridge the soul's self-created hells, and, who clear the way to the House of Life. I say more even.

The world is not perfect, but there is perfection everywhere. It lies scattered over many places and in many forms. There are two ways, only two ways, in which the scattered elements of perfection can be brought together. The two ways are art and religion. He or she who is master in either of the two may also be called a savior; because, essentially, a savior is a uniter.

It is custom to call Jesus a savior. I shall therefore test this title by examining into his mastership in art and religion. My examination shall consist in defining poetry, prophecy,

mysticism and freedom, and seeing if Jesus is master in any or all of these, and in what way. I shall claim to show that he was both poet and prophet and thereby master in art; I shall also claim and show that he was a mystic and a man of freedom and thereby master in religion. I use the term art in its widest sense of activity, and the word religion to me means divinity in the making. From that which I have said as definitions of a savior you will see the exceeding eminence of his office and the difficulty of filling it.

Let me define Jesus as a poet. What do I understand by poetry, and in what sense was Jesus a poet? Over the New Testament might be written "I am the resurrection and the life," because that is the poetry of all its narratives; and the refrain of all its verses is "O death, where is thy sting?" There is but one singer in the New Testament, and that is Jesus, all the others are echoes. "I am the resurrection and the life." That is poetry and the poetry of Jesus. To say the life of Jesus or the poetry of Jesus comes to the same. It is with poetry as with every other thought in the Inner Life, they are not words of sound, they are life, they are modes of existence, they are organisms. Poetry is neither verse-making nor merely rhythmic words, it is a sublimated life which verse and rhythm try to sing into us.

In the Inner Life we deal with reality directly and not alone with its manifestation. The word poetry in the Inner Life means creative action, and by reality, when we call it poetry we mean that a creative action works within us.

When Jesus declares, "I am the resurrection and the life" he does it in virtue of the Christ principle in him. The Christ principle is the creative activity in him. Hence he may correctly be called poetry or the product of the Christ principle. Poetry understood merely as vision and speech is not poetry. Poetry is a personal appearance of Spirit. And when I say that Jesus is poetry I mean to say that he is an incarnation of Spirit.

I take for granted that nobody will confound poetry with fiction, or fancy, or anything intellectual. If they do, they shall never feel the power of poetry. Poetry is emotion, and the emotions are powers, not merely individual forces, they are forms from the deep fountains of life. When these forms are unloosened we call them emotions.

Another most beautiful stanza is that about the trans-

figuration, "on a high mountain apart." How much there is in the line, "his face did shine as the sun"! It was poetry under the form of passional fire that shone out of that face. It was divine fire, a fire that does not burn, but lifts into life, life eternal. And next to that stanza comes that of his ascension and both accentuate "the mystery of godlinesss, God manifest in the flesh," a thought that no prose has as yet explained or exhausted. The poetry of these marvels is Jesus himself.

We read with poetic enthusiasm the travels of Ulysses, and we interpret the Odyssey symbolically, yet we neglect the divine drama of the gospel, more personal and more direct to us than the divine drama of the Greek mysteries.

Try to follow the poem called Jesus and see if you can find any likeness to yourself. All true poetry is an answer to yourself; to your ideal of yourself. It reveals sameness. Ought there not be a similarity? Why not? Are you not a divine incarnation, a divine child? Will you only see misery and bad karma?

I preach confidence in human nature, and I learned the lesson from the poetry of Jesu life. As a preacher of confidence in human nature and as an advocate of the Inner Life, I say that your understanding of yourself is not wide enough, nor is the roof of your mind lofty enough to comprehend all the mystery and poetry of your own heart; so big is that heart. Go to work therefore and find out something about your affinities for the eternal, your germs of transcendent holiness. Because I have confidence in human nature, I say that man is the true son of the universe. Let me draw a few parallels and show you the poetry of your life by means of the poetry of Jesu life.

You are no man's son or daughter. You are the eternal child of the universe and born of immaculate mother-nature. Angels announced your birth in your first cry and you were cradled with the same hopes as any new born day, whose purpose nobody knows until the evening. And such were the opening scenes of the life of "the holy child," Jesus.

You, .too, have been seen "among the doctors" and been wondered at when father or mother presented you to their friends, and in their aspirations to hear a Plato talk they asked you questions. Silently but most positively has your mother declared that you were "the light of the world." How

often later have you not been encouraged with this sentiment "be ye perfect, as your father in heaven is perfect." Words or no words; scriptures may not have been searched nor quoted, but the poetry of the scriptures were there and the idea of the Christ life slumbered in it all.

You may not have written or may never write any book of wisdom, like Solomon. You may never thunder from Mt. Sinai or deliver fiery speeches like Isaiah; but, like Jesus, you must help to carry the sins of the world; and you find that office calling you to duty every time you wipe a drop of sweat from your brow, like Adam did in the beginning. That office is the savior's office. "Without controversy, great is the mystery of godliness." If you can not see the poetry of your life in any other phenomenon, see it thrust upon you in your mediatorial office as a sufferer for the sins of others, and you can not refuse to acknowledge it. Thus you, too, are a savior.

Jesus is described as "the living water." You are "the living water" when you pity "publicans, sinners and harlots"; when you smile upon the alms you give; when you lead the blind across the street; when you teach with authority out of a full heart, or shield innocence. The waters of kindness wash the publicans, sinners and harlots. They wash away pride from your alms and they are the flood tide that carry the blind across. What is kindness but a feeling of sameness? When you are kind you place yourself in the category of sameness with publicans, sinners and harlots and all the sufferers. And in that feeling of sameness you are a son or daughter of God come to earth to save men; an incarnation. Oh, the poetry of it all! Shall I say divinity of it all?

Be not discouraged because nobody sees your deeds or acknowledges you as a savior. About Jesus, they also said that he came "eating and drinking." They would never have charged him wtih the meanness of the natural life, if they had observed him blessing his food and giving thanks. And that was the poetry of his "eating and drinking"; he turned these acts into sacraments, to living symbols.

The orthodox are fond of talking about the cross and calvary. I also will say a word or two, but I will not dwell upon the gruesome tale repeated so often. I will throw a veil over it all like that Greek painter did who drew a veil over the face of Agamemnon instead of attempting to express the agony at the sacrifice of his daughter, Iphigenia. The mystic

veil increases the poetry and transfers the scenes from Calvary, from word plays to the stage of heaven and to the harmonies of the universal drama, played from age to age, wherever life is lived. You, too, have your cross and Golgotha. Also, there is the similarity complete. Can you now see the poetry of your life by means of the poetry of Jesu life? The two illustrate each other. This is poetry and Jesus is that poetry. No mere words, is he, but a living influence in which we feel the resurrection life.

I have already stated what I hear as the echoing note of the New Testament poetry. The same swing of the heavenly melodies of resurrection and eternal life is the character of all Jesu poetry. There is a remarkable consistency in all his glowing utterances and spiritual sayings. Throughout I hear his masterful singleness of purpose: to sing the glory of his father's kingdom. Poetry is power. Jesus is poetry and power. Try the mystic ways and you shall feel the truth of what I say, and the story of Jesus will reveal as never before the Christ principle. In the power of the Christ principle revealed by the mystic story of Jesus you shall attain the grace which enables you to assimiliate the world, and that is the sum total of all Inner Life. Assimilation of the world is the meaning of the phrase that all the world was made for him.

At the beginning of this essay I called Jesus a prophet. Let me now define prophecy and see if its main characteristics fit him. It is part of the Eternal Gospel, which in one form or another has been proclaimed in all ages and long before the rise of Christianity, that every time faith shall have fled from the earth and mankind shall seem near spiritual and moral death, a prophet or some kind of divine man shall rise and preach divinity anew. The time for such appearances is often called "the last days." In a general way all this is true of Jesus, both as regards his own testimony and that of his disciples. The divinity he preached was that of the Inner Life.

As regards the prophet, he may be a divinely inspired person through whom new scriptures may be given to mankind. Jesus was not a prophet in this sense. A prophet may also be a predicter, a foreteller of events. To some extent Jesus was such a prophet, if the records be trustworthy. However, whether he was it or not, is of less importance and of no consequence. A prophet may also be one who interprets scrip-

tures anew and fulfils the same scriptures by presenting them in a new and living way. Jesus was preeminently such a prophet and therefore a type of what the Inner Life is from his standpoint and in his power. He interpreted the scriptures in a new way and was himself the interpretation. He showed the scriptures to be an image of himself. Hitherto the scriptures had been a picture book without pictures; words without song. At the very first time he opened the book at an official occasion (Luke 4.17-30) he showed his listeners that the words of Isaiah stood before them as a living personality.

Now, what is the special mark of a prophet such as that word fits Jesus? Plato held, and so did the Greeks generally, that there are two kinds of madness; one is the result of prophetic inspiration; the other is a disease, either of mind or body, the first kind of madness proceeds from the gods and in it the intellect is not destroyed, but superseded. This kind of madness the Greeks called a "sacred disease," and in the Phœdrus Plato even counts love for madness. It is this, the "sacred disease," which characterizes Jesus, and it is a phenomenon that every one of us ought to be glad to be subject to. First when the mere reasoning faculties are quiescent, can or does the divine fully express itself in us.

Philo Judæus also emphasizes ("Who is the Heir of Divine things?") the fact that "when the divine light shines, the human light sets; and when the divine light sets, this other rises and shines;" . . . "and this very frequently happens to the race of prophets," he adds. I would emphasize these two points in order to understand Jesus as a prophet, and I would add that nowhere do the gospels intimate any mental aberration, ravings or frenzy. Jesus is earnest, but never gesticulating or raving. He is not deranged, but lifted up on high. He was filled with the Holy Ghost (pneuma agion), not possessed; that is the uniform testimony of the synoptics. These are characteristics of the Inner Life also.

Jesus is not a prophet like Isaiah (XXXI.3-4), Jeremiah, Daniel and the others who themselves tell us how they were convulsed and how their minds wandered. Nor was he a prophet like the sybils or Pythian priestesses, who were frantic, epileptic and seized by demons. He appears everywhere as a clear harmonious personality, settled in himself and God; and he acts by means of self unfoldment. His life is not one of inner conflict or struggles with self.

In Hosea, it is said, "The prophet is a fool and the spiritual man is mad." That can not be said of Jesus, because there was no incoherency in his utterances, nor were they unconnected or fragmentary. He was perfectly balanced and his logic was of the keenest. His insight was clear and the highest view of things characterized all he said and did. Those suffering from frenzy become fanatics and disturbers; not so Jesus. He possessed a peace that can only be fully characterized by being called holy. His mental balance was sublime, for instance, in that case when Peter drew the sword.

Jesus never lost his personal identity and declared himself somebody else. He was never hallucinated or afflicted with alienation of mind. He acted like a rational mind and never gave way to an irresistible impulse. He never pretended to be the speaking tube of an angel, spirit of even that of his father. Internal voices so common in spiritism were entirely foreign to him. Nor did he pretend to dreams or visions. He was frequently in a high degree of spiritual exaltation, but never did his personality fall apart, nor did he go beyond himself.

I have said enough to characterize Jesus as a true prophet, one of the Inner Life and one for us to follow; one whose method of life may teach us very much. His receptive faculty was tranquil and watchful. In his active faculty he was, to use a Whitman phrase, "the free channel of himself." Other prophets suffered frenzy, but Jesus was full of enthusiasm; and the word enthusiasm, or, rather entheasm, which is the true Greek form, means full of God. You see the vast difference! Frenzy is disturbance. Fullness is health and eternal power.

I may well say that ecstacy was the key to Jesu method for the attainment of the Christ life. What is ecstacy, and especially what is ecstacy in Jesu case? The word means a transposition of the point of balance. If the transposition is so great that the point of gravitation is not supported, then the tower falls. That is a simple law of physics. The same holds true for man. If we loose the co-ordinating faculty then ecstasy becomes insanity and a great evil. But if we can easily be touched by divine or universal influences and swing out of the ruts of stability and immobility, then ecstasy is a blessing indeed. It is then a term for ready receptivity and spiritual kinetics. It is then the dynamic power of the Holy Spirit as

well as the cosmic spirit. Without it no safety in rest and no progress in motion. It alone sanctifies all impulses, strivings and purposes. It is both effort and goal. The great reality comes only through actual living, and actual living is in vain except for ecstacy, and the Inner Life brings it out.

Ecstacy leads us inward to consciousness and transmutes the facts of nature into parts of ourself and our personality. Ecstacy makes genius and it is genius that rediscovers again and again the fundamental axioms on which the immaterial rests. Genius is the angel of resurrection and immortality, and ecstacy is the hand that removes the stone from the sepulchre Ecstacy is feeling and without feeling we gain no insight into the science of things, and without such an insight we have no power over our environment.

The inner life activity of the cosmos can never be objectified and described for the intellect. But in ecstacy we may be brought into tune with life, and thus perceive its mysteries. Still, the intimacy can never be formulated in a scientific way. No human science can bring the sensitive soul so far as ecstacy. All the sciences, even the arts of man, can do no more than furnish us the rough clay; they can not breathe the vital spark into it. Ecstacy not only vitalizes the clay, but gives it form. Abulfazl, a Persian Sufi, in a moment of ecstacy cried out,

O Lord, whose secrets are forever veiled,
And whose perfection knows not a beginning!
End and beginning both are lost in thee ;
No trace of them is found in thy eternal realm.
My words are lame; my tongue, a stony tract;
Slow wings my feet, and wide is the expanse.
Confused are my thoughts; but this is thy best praise—
In ecstacy alone I see thee face to face!

In all I have said about ecstacy, I have meant to convey the idea that it was a divine power; that ecstacy is not diseased reason, nor aberation of mind, nor fury; that it is in no way dangerous. You can trust me when I urge you to cultivate conditions that make ecstacy possible. I will not make you a mœnad, a dervish, a mantic or a nabi, but I would that you seek the illumination which frees; the rhythms of beauty that translates; the inspirations that are the birthright of the soul; and all the emotions that can lift. Such illuminations, such rhythms, such inspirations, such emotions, give you that life

which others have not, and, that life is ecstacy with all its transcendency. If you already have these powers, then I urge you to feed the fires. Do not fear them. They do not consume, they are not destructive. The white flame does not burn. Emerson truly said that the birth of a poet is the chief event in chronology. Jesus is a turning point in chronology. He was poet, prophet and mystic, three forms of ecstacy.

And now about Jesus as a mystic. In another essay, I shall give a full exposition of what mysticism is, and how far the mystics may be of use to us. I shall therefore now leave out the subject of mysticism in general and devote myself specially to characteristics which make Jesus a mystic. Sufficient definition to begin with is to say that mystics have a peculiarly developed sense of the Infinite. All people have a sense of the infinite, but the mystics have it in highest degree and developed in singular ways.

Mystics are conscious of God or the Infinite only. They overflow with the Divine, and to them everything else is not only dross, but is often considered evil. Unconsciously and consciously they never lose the realization of the divine presence. As for Jesus, if you have read the legends you must have noticed how invariably his "I" turns into "Thou," or his heavenly father. Nowhere do you feel that his superiority is of himself. When he commands, "follow me," he demands it because he does the father's work and acts as a guide to heaven. He is a personal gospel, not an impersonal one. He has changed the point of gravitation in all known teaching. He does not set up abstractions as ideals, he points to life and to the life of a real man, himself. And that was his mysticism. He placed a person, himself, where other teachers would place a doctrine, a theory, an idea. Jesus himself is mysticism, not merely a mystic. In him the abstract becomes concrete in that declaration that he himself is his own gospel. A whole system vanishes, and a person is placed as a substitute. It is a colossal claim, that of Jesus. No wonder that his enemies said he blasphemed and that those ignorant of the value of a personal life should shake their heads. But there was nothing preposterous in the claim, nor was it made by an insane man. What he did is law for us all. All must translate forms into life. We must all become transformed after the image of an eternal personality if we wish to attain an ideal of the human, such as all normal men and women long and yearn for.

In a former essay I pointed out the main characteristics of Jesu character, how he, like the mystics of all lands, delighted in contemplation, and sought solitude to attain it. How mountains became his temples, and the wilderness a place for prayer. I will now add other mystic traits. When his mind was highly wrought and preoccupied he felt no bodily wants. But there was nothing pathological in his condition, and nothing clouded his mind or disturbed free or normal actions of his will.

Jesus is par excellence a type of the Inner Life-man. As an Inner Life-man he has little to say about outward things; he takes no part in the culture of his age, its politics or social affairs. He advises to give to Cæsar what is Cæsar's and to let the dead bury the dead. Such things are of no value from the standpoint of eternity; it is not worth while to dispute about Cæsar's tax or how to inter the departed; let those do that who care for ceremonies and show. It is far better to seek the immortal life. Like all mystics he has the enthusiasm for the poor and the afflicted, because he knows that these may be religious. True religion usually carries suffering with it, and also the possibilities of the Inner Life.

The essence of the Inner Life is given by Jesus in the Sermon on the Mount. It is also the constitution of that Christianity which he taught. It is also the cream of all mystic ethics the program of mysticism.

These characteristics of a mystic, Jesus further developed by giving them all a personal character drawn from himself. He placed a person, himself, where other teachers would place a doctrine, a theory or an idea.

In both respects, as a mystic in general, and as a personal mystic in particular, he may be a mighty help to all who seek the Inner Life. They ought to seek him as a guru. But he, being absent and no more among us, must be followed in ways taught by the Spirit. The Spirit is here and is never absent. The Spirit can be found in the unseen and the seen; in nature at large and in human consciousness; in life and history and in love and reason. Everywhere the immortal calls.

I will now speak about Jesus as a man of freedom. I see in Jesus some traits rarely, if ever, pointed out, and they are traits which to me make him more unique than any other characteristic ever marked. The trait I refer to is his free-

dom. He rests in himself absolutely as regards the world and men. In regard to his father, he is most wonderfully free in his submission. There is not the slightest intimation of abjectness. In his willingness to submit to the father's will is a tone of equality, not the resignation of a weak man. He constantly measures himself by a standard unknown to men and cut after the pattern of that eternal freedom and self-centeredness which we imagine is the character of the World-ground. To be free has nothing to do with freedom or liberty, politically or socially. To be free philosophically and mystically means to be one's self, self-centered and living in one's own ground, a ground that is identical with the universe.

It is so difficult to define freedom or that of being one's self and not something or somebody else, because no language has been formulated or could be formulated for that which the ordinary language-building mankind never possessed. People talk about the ideal world, the real world, the world of romance, the world of dreams, heaven, and the like, when their thoughts fly high, but such terms are all impersonal and express states and conditions that do not root in personality, but which define something outside man. Terms to express freedom must be explicative of man's Inner Life, of that Spirit in man which is man's Spirit, and they must disclose the inmost recesses of the heart. Even if we tried for positive terms we are bound beforehand to failure, because Inner Life is limitless and freedom is of such a character that it cannot be locked up in words. All this is true and nobody can dispute the statements. Nevertheless, we may suggest by means of language what freedom is, and by means of symbols give one or more notes that sound like freedom.

In the first place most of us must pass into freedom by way of a liberation, or by an absolute denial of all the limitations that both nature and man place upon us. We must learn to see that culture and civilization at best are only prison vans for the unfree. Our much wonted civilization has set milestones beyond which we must not go, and it has hung up warnings in the form of police restrictions and city ordinances which prevent any free movements. In all this we are no further advanced than the primitive society of the Pueblos. The right of all such limitations rests only upon the stronger's might and not upon fundamentals that go to make human worth. Whatever the freedom seeking man will do, either by

violently breaking with these hindrances or withdrawing from such society, such limitations must be surmounted. Emancipation is the first portal of freedom.

The next is self-confirmation in the realization that all truth and goodness is from within. True self-confirmation in that realization is the first positive beginning of freedom. Next to that self-confirmation and realization is a settlement at the head-waters of our own individuality. Setting there means the blossoming in eternal youth, and therefore the possession of powers that ordinary people can not even dream of. It means partaking in the divine economy, and usefulness in the administration of the universe.

Let it be clearly understood that you and I may be free in the sublime sense I give the word, and yet the things of the world may not be in our power. Possession of things and the power of things have nothing to do with freedom. The world is a sphere not ours. Our sphere is the human, and just as immense ,as eternal, as powerful as the world, and in all probability even more so. Freedom is the characteristic of that, of being human; it is, as I have said, self-realization. As for the things not in our power, they are, as Marcus Aurelius has said, indifferent. They are incidental only and may be used or not, they are neither good nor bad, they are indifferent. I may lie on a sick bed and be tortured by an incurable disease and yet be a free man, and I am free if my disease is an indifferent affair to me. I may be poor as poor can be, and yet richer in my freedom than he or she who tosses me a penny for bread. I may be unhappily married, and yet be free. Because so many people are unhappily married, they need not seek divorce in order to be free. Marriage has nothing to do with freedom. The sun shines whether I am sick or not!

There is then a great mystery in freedom. It creates its own life and conditions. It has its own laws and atmosphere. It is the Inner Life. It descends from the Eternal.

As for Jesus and Jesus as a guide in freedom, it seems to me that it is not difficult to see that his life and conduct is just such freedom exemplified. A careful reading of the gospel will give the reader the impression that Jesus personally or in his personal and individual life, was never oppressed by the law, either that of nature or of morals. It was only the Jewish law that lay heavily upon him and his mission. His own buoyancy adjusted his relationship to nature's law and

that of morals in the same way that we carry the heavy weight of the atmosphere upon us without feeling it. The air presses only upon a vacuum. Jesus was no vacuum. He was full of normal manhood and that adjusted his relation to the burden of the natural and moral law. And so with all who live the Inner Life. They do not have "the blues." Jesus had the Christ ideal constantly before him and did not dissipate the Spirit of God within, hence he remained a child of God and was not oppressed by any law.

It was the burden of the Jewish law that was the cause of his sorrowful face and the reason why he never was seen to smile, as the legend reads. The same is the case with all great souls engaged in saving men. They are burdened because people do not see their time of visitation and will not be saved. Seriousness is stamped upon the face of all superior men, but in their hearts they rejoice and sing psalms of praise. The Inner Life can not be darkened. The spirit can not be bound. The soul is a bird that sings only when it is free, and the soul is always free in its own centrality.

A mountain road and a trail in the forest have great fascinating powers because they lead somewhere and they suggest the question, what is there yonder? So with some words. There is a perspective in them. They vocalize our views. So the word freedom. It has the power to widen the vision of the prisoner and the fire to enlarge the hopes of down-trodden nations.

It is not so much that the word freedom brings something to you; nay, it brings something out of you, and you run after that something you have projected. And what is that something? It is all that which is the best in you. Whatever you thus perceive in front of you is your freedom. Happy he whose projected self sounds a mystery like that which comes to us from bells far away and in the evening. The sounds convey the voice that says: all is well!

Jesu parables are such projections by which you and I may measure our freedom. They sound mysteriously like the notes of a horn across a lonely mountain lake. Our ears hear the note, but sensitive natures feel them. They bear a family likeness to us. If we are impure, they frighten us. If we are free, we overflow with emotion. No art can picture a face so well as such sounds can tell us what freedom is. Jesu parables all created a commotion, and his listeners heard the music of freedom or the condemnation of sin.

Jesu parables are flesh of our flesh and life of our life. they have the humanity of universal humanity. Sensitive people recognize that as quickly as Adam recognized Eve as taken out of him, according to the old tale. The words of Renan may be applied to Jesu parables. "Jesus," said he, "is at once very idealistic in his conceptions and very materialistic in his expressions." Such are his parables indeed; realistic in form, but profound in content and always full of the power of the Path.

We do not attain freedom by any ever so exalted knowledge of the mystery of life, or even by sympathy. As I said above, we must assimilate the world, and that means to love it; and, that again means to love it as flesh of our flesh and altogether as ourselves. To be such a lover seems almost impossible; yet if we would be free we must enter into such a familiarity with all parts of existence. Jesu way or method of such a familiarity was this: he saw all things in God; he attributed spirituality to all things. He saw the mountain as any one might see a mountain, but it meant to him a sermon on the constitution of his father's kingdom. The lilies of the field smiled with innocence and the waving grain led his thoughts to the ocean of nations, storm tossed and restless. Rocks and sands suggested foundations for eternal temples, and frail self-help. The little sparrow became an emblem upon providential care, and the reed bending before the wind showed that non-resistance saves from breaking. He had the eye to see through the veils. Everything was transparent and revealed itself through the thin covering called nature. He was more than a friend of nature, he was personally related. And the human activities of the daily life around him were living thoughts, sisters and brothers; wine-growing, sheep-herding, fishing, house-cleaning, traveling, planning and so forth, all symbolized in some form or other the quest for the infinite, the spirit of beauty, the essential life, the empire of love, and so forth. They were like himself, problems, teachers, forces and witnesses, about communion with his god. He can teach us to spiritualize all material things, and how to lift them into their ideal reality. He can also teach us how to illustrate the spiritual by the material, how to clothe a far-reaching thought in a garment that makes it very present to sense. In spirit he met all things. Spirit was his and their meeting ground and meditation. He passed by all the inci-

dental and saw only the real values of life. He lifted all details into a higher potential power, or rather saw them in their essence.

It has become a custom to speak about the "meek Jesus," as if he had no self-assertion in him. By doing so, the element of freedom is lost sight of. Even Jesu own words, "I am meek and lowly in heart" are full of self-assertion; no moral weakling could or would have spoken such words. No halting tongue his; listen to the strength of it when he advises: "Come to me all ye that labor and are heavy laden, and I will give you rest." Is there any weakness there? Is it perhaps boastfulness? Nay, it is the self-centered man of freedom that speaks, a man who knows what he can do and what he will do. And succeeding ages have repeated the words as true, because freedom has the power to give rest. He was himself an example upon the advice given the disciples when they were sent out into the world. He told them "to be wise as serpents and harmless as doves." One more illustration upon Jesu self-assertion as an example of his freedom may be found in his meeting with the chief priests and elders who asked him by what authority he was teaching. Their impertinence was thrown back upon them by a similar question from him . As far as I can see, Jesu self-assertion was of the right kind. It was dictated by the necessities of his office.

We, too, may attain freedom and in that same way. Do not be distracted by details, but look for their spiritual aims, and the detail instead of pulling you down will lift you. And it is easy because it is a native trait in all of us to look for fundamentals, for sources, for origins. That trait is the power of spiritual aims; it makes assimilation possible and gives us freedom.

The mystic call is: abandon yourself to the spirit. Strive for the universal values, for universal ideas. Keep company with all phenomena as you would with a lover. They come to you for love. They desire your life. They cry for soul. In return for soul, they give you magic powers.

Some years ago much was said by Dr. R. M. Bucke about cosmic consciousness, and by Henry Sedgwick about cosmic emotion. Both speak as if they had learned Jesu method or listened to Plotinus when he lectured on cosmic mind. Our Walt Whitman could have lifted all three higher than they ever rose. Tilleinathan even identified himself with nature's

great operations. St. Augustine and his mother, the wonderful Monica, transcended their own minds, and they reached "the never-failing plenty." The Dutch mystic, Ruysbroeck, rose by contemplation to such unity with the All, that his friends could not recognize him. The sweet singer Angelus Silecius realized cosmic consciousness and cosmic emotion to that extent that he claimed, "God is not God without me. I am a necessary element to his existence." These and all the mystics can teach how to attain fredom, how to be free as Jesus was.

When I speak of Jesus, I have the idea of a God-humanity in mind; a man who because he lived constantly with the Christ idea before him, was poetry or cosmic emotion, was prophecy or cosmic consciousness, was mysticism or union with the Divine, was freedom or the Inner Life, and, at the same time, poet, prophet, mystic, and man of freedom.

I am not under obligation to prove how such union is possible; my object is merely to illustrate a mystery that none can solve. My illustrations are helps to interpretation, they merely elaborate the few lines drawn in the gospels; they do not add to or change anything, but I trust that all honest and sincere people can see the values that have eternal force, and will use them as means of self-unfoldment.

A MASTER AND HIS PUPILS

By One of Them

"I am a late-come scribe
Who love the Master and his love of men."

THE story of the Sage, who had passed the multitude on the race for knowledge, and had evolved for himself from the divine Spirit the Secret of Being, was known to a few students of occultism in the West. Certain hints of his wonderful development, of his phenomenal powers, and his austere course of life had come to them from time to time through the medium which such students use the world over.

His great wisdom powerfully attracted the disciples and would have drawn many to learn of him had his immediate whereabouts been known, but of this none of them had definite assurance. The initiated supposed that he was in London, where, for all purposes of privacy, he might as well have been in the jungles of India. Occasionally a bit of authentic news would come concerning him, and sometimes a lesson was promulgated which he had caused to be circulated among the disciples, but no one gave definite information, and the doubt and uncertainty of his presence in England or elsewhere in Europe made the hearts of the beginners in the path sad at times.

All knew of him through his work, but he had no existence to them personally, save in the mysterious messages which at rare intervals would reach the Inner Group and be revealed through its members to the outer ranks. It was an impossibility to obtain information in the ordinary way, as we transmit news, so that the difficulties of learning anything definite were many, not only in the case of this Sage, but of any of the hierarchy of whom the students had a general acquaintance. It was understood, however, that the head of the Sacred Order had given permission to the Sage in question to come into relations with the younger Intitiates in Europe, but the extent of the permission or the nature of the commands given were wholly unknown to the outer ranks. Novices in this latter had wild hopes that he would be per-

mitted to come to them in person and teach the divine laws, but the older students who had realized the occult meaning of the phrase, "Dwellers of the Threshold," and had experienced the difficulties of the path, knew of obstacles which were not dreamed of by the neophytes of the Order. Disappointment deep and bitter awaited all such hopes, and was the certain portion of those who anticipated so great a privilege. It was an impossibility. The teachers had tried to impart to the pupils the nature of the Sage's work, and his limitations on the physical plane, but they, living on this plane almost wholly, failed to comprehend the subtle environment of a man who has shed the lower attributes of our common humanity, and invested himself with others of a higher order, the character of which the ordinary mind found incomprehensible.

But there was no question of the identity of the Sage, now somewhere in Europe, with the consent of the Head of the Brotherhood. All their Orders in the world had at various times received assurance of this fact, and were well aware of his intention to permit the Sage to assist the Western students. But how he was to proceed, what demonstration of his presence the faithful were to receive, none could anticipate—at least none in the outer ranks. It was with no little anxiety, then, that the subject was broached at their final gathering for the season. In fact, the most painful solicitude was suffered by those who desired, above all things else, to be comforted in heart by a message or even a sign from the Master; for this was the title given all the Sages by the members of the Brotherhood throughout the globe.

One of the Orders had some features which other Western occult fraternities had not, and the members enjoyed the advantage of possessing a retreat where they could go as permitted and find spiritual refreshment. The exact locality of this retreat was not known to many beside the Order, and every effort was made to keep the place a guarded secret; but it was somewhere in southern France, and the headquarters were known to be in an ancient monastry sold by the Church of Rome to be demolished, but left since the time of St. Philibert in a half-ruined condition. It was a place avoided by the people of that region, and the little children of the adjacent neighborhood would have sought the society of wild beasts as quickly as to have thought of venturing

through the underbrush and forests that surrounded the old, time-stained structure. Sometimes when a curious traveler strayed into that primitive region and visited the quiet valley of the Valjes, the rustic guide whom he would employ to take him to the places of interest thereabout would point out the ruins with a careless gesture, saying: "An old monastery of the Middle Ages; unused now, and deserted by all but bats and owls and a few traveling priests who go there for penance." This inconsistent statement was heard with indifference usually, and it sufficed to deter any one from feeling the slightest interest in the gloomy pile, or thinking of venturing into the forest about it rank with vines and bushes.

Foreigners often visited the region of France in which it was situated, but only as tourists passing through from the vine country to the coast, and were not tempted to tarry by either the scenery or the peasantry. It was rarely that any other travelers than strolling artists and peddlers stopped there, and in all the region there was no accommodation for them save a little inn kept by an elderly man and his kindly-natured wife.

But one day there ventured into the quiet valley a stranger, who, for some reason wholly unaccountable to the natives, lingered for a time, and hired Antoine, the guide, to take her over the valley. The newcomer was—strangest of all—a woman, whose independence and reserve won for her the respect and obedience of the peasants with whom she had to deal. She heard the guide's story of the monastery with more than the ordinary interest evinced by tourists—in fact, asked many questions about it, and once or twice surprised the reticent innkeeper by her familiarity with the locality of the old building. The visitor was unaccompanied by maid or companion, and seemed to have little baggage. This fact was not the occasion of surprise, however, for it was a region of country where travel was dependent upon the carts of the peasants, and where public diligences were unknown. The one little inn of the valley had none of the characteristics of a public house, and its guest was as retired there as she could have been at home. The elderly couple who kept it were too occupied with their own affairs to pry into the business of strangers, and the freedom of the place was therefore unusual. So thought the foreigner, who found herself established in its best apartment after her long and hurried jour-

ney, and to remain there in rest and idleness seemed to give her infinite joy. The kindly hostess wondered sometimes what could entertain her in their homely hamlet, and why she stayed no one could imagine, but her contentment gave pleasure to the woman, who had no other guests to make comfortable, and the visit was satisfactory to all concerned. Every day she went about the country with the youth who delighted to be her guide, and the evenings found her sitting by the open window watching the moonlit scene and resting in the quiet of the night. She herself discovered that she was gaining in repose, and a deep peace came to her heart. Longer trips were made over the valley, and the guide's donkey and cart were always engaged nowadays. He was happy in her service, and as mysterious regarding her orders as if she had some weighty and grave duties to perform and was dependent upon him for aid.

One morning his bright smile faded from his face as she gave the customary command for the cart. It was her intention to visit the old monastery, she said, and he was told to make ready for the journey and to have with him his dog. He protested that she would not like the trip; that she could not see the ruins any better when near them than she could from the hill across the road from the inn. The high wall and the thick underbrush cut off all view of it, he said. But he noticed that the look on the stranger's face became more resolute, and when she quietly said that she would go as near as possible, he immediately prepared for the journey.

It was a long distance, and the occupants of the cart were glad to halt at the entrance to the forest close by the outer enclosure of the monastery grounds.

Alighting, the woman, who seemed to be preoccupied, walked away some distance alone, while Antoine and the peasant lad unhitched the donkeys from the cart and prepared to let them feed on the grass while they waited her pleasure. The wall was high, the stones had fallen away in many places, and she found the spaces insecure; but by standing on the cart, and helped by the guide, she climbed it, though not without risk of losing her footing repeatedly. At last she was on the top, and the dog beside her. Looking over the trees, she was satisfied in her own mind that she was following the direction given her, and then she quietly announced her intention of getting over to the other side and

exploring the place. To her seeming amazement the guide refused to accompany her; he was frightened at the bare thought, and begged her not to go. Her only reply was that he could wait where he was until she returned. Gathering her skirts about her she jumped to the ground below, the dog following, and Antoine, who had scrambled to the top of the wall, saw to his amazement that she was not hurt by the leap, and was unconcernedly making her way over the soft earth. He was so greatly alarmed that he implored her to return at once, or he would not be responsible for her safety, and his voluble talk continued until she laughingly absolved him from all the consequences of her act; then she went forward, accompanied by her faithful companion. The guide slowly made his way back to the cart, and, with the boy who had tethered the donkeys near by—lay down in the shade. They discussed the queer conduct of the strange lady for a little time, but the sunshine and the stillness affected them happily, and soon both were sleeping soundly.

Meantime the woman was making her way with less difficulty than she had anticipated, frequently halting to listen to the singing of the birds overhead, or to admire the exquisite beauty of the ferns and mosses which grew in wild profusion. The dog walked quietly along, taking no notice of the fledglings that he could have secured had he so inclined, or of the birds which flew about with a fearless freedom born of the absence of foes from their domain.

The effort to make headway, and the natural excitement incident to the position in which she had placed herself, tired her, and she was glad when she saw an opening in the forest where she could sit down and rest. Reaching it, the dog settled himself comfortably, and was soon asleep. The woman sat perfectly still and intently looking toward the monastery, the turrets of which she could clearly see above the trees. After a time spent in deep meditation she drew from her neck a locket of soft gold attached to a slight chain. Holding it, she began an invocation, and when she had ceased she looked toward the monastery again with a dreamy, absorbed gaze that was not diverted for some time. Her hand held the treasure, but she seemed oblivious of it. Whatever the cause of her elation, she seemed to rest in its strength, and, despite her strange surroundings, was not apparently conscious of them. She was expecting some one, and felt before she saw him that a person was approaching. She noted by

the motion of the shrubbery the direction from which he was coming, and when he was close by she rose to her feet, and smilingly welcomed the young man who stood before her. He was slight in figure, with a face that reminded one of the pictures of Fénelon; his black hair fell down his shoulders over his loose, graceful garb, which was like and yet unlike the dress of his caste, a Brahmin. Their salutations exchanged, the Hindu advanced and took her hand and shook it heartily.

"You have not been deterred by land nor sea this time, Upsika," he said, and his voice was as sweet and low as his manner was gentle.

"The difficulties seemed light as compared to the reward, Brother. I would have dared any obstacles to reach this place of promise. And surely some one smoothed the way, for everything has come to me as my own, and I am here, eager for the fulfilment of the hope I have cherished."

"Your will is great, and it has sustained and impelled you on your journey. It is the secret of all occult force, and this you have wielded. You exhibited strange power just now when you reached this spot. I was reading, and received such a shock that the book was shaken in my hands, and your spirit was recognized by several of the Brothers. The trained will is dynamite; direct it wisely."

"Where am I?" she asked.

"As I promised you would be; near the beloved Teacher."

"Is he in the monastery?"

"Yes; he tarries there while the pupils gather to learn of him."

"And am I to be one of them?"

"As the psychic of the group if you will, *Upasika.* Master wishes this." The Hindu bowed his head reverently as he uttered these closing words.

"But I long to see him in the physical body, and to hear him teach others as you do," she answered, in a tone betraying anxiety. "You approach him constantly, and imbibe his teachings as the flowers do the rain. Is it karma, again, Brother, that closes the door to me?"

"Oh, *Upasika,* you are strangely organized; strangely wise and singularly weak! A woman in the flesh, an Initiate in occultism; a psychic whose powers interest the highest teachers, and yet a very child in wilfulness. You are dis-

appointed not to be taken to the circle of pupils gathered over there, and yet were you there you would be unhappy, because not one is on your plane. Master knows best; trust him."

The woman's large eyes were full of sadness, as she lifted them to the face of her companion, and in her effort to recover herself she remained silent.

In a low voice thrilling with feeling, he hurriedly said:

"You who have been the master's pupil in another state need have no fear now, child; he will not misrate you nor ask you to study the alphabet when you are able to read. Can he measure you below your own standard?"

"Good Brother, I do not understand all that you would have me know, but I will disembody doubt and free myself from the illusions of flesh in time. If I could only be patient in the struggle!"

"Your spiritual power," replied the Hindu, "is great to overthrow them and give you the quality you desire. But do not forget one important fact in connection with your effort, otherwise you will not understand self. To no effort of this life is due your interior growth; that is karma; the physical plane—it, too, is karma. Confusion arises in you when you make any attempt to dignify your lower self with the higher nature—the latter only is real. The mystery underlying the limitation of sex—it, likewise, is karma. You will not understand this until the personality is further lost in the individuality, and the former realizes—as it does not now—the divinity of the latter. A few in every age struggle through the confusion of the senses and learn it, but the greater part of humanity know many rebirths before any thought suggests itself that there is origin and destiny to be understood and worked out in every case."

"Would that Master would make clear to me the reason why I am making my present journey through matter."

"You can read it for yourself when you achieve that state of continued calm which will permit you to look into the akasa without effort; the images there preserved of your migrations through this planet will assist you, and in time you will be able to recall all the personalities you have had. Meantime," he added, changing his tone to one of less solemnity, "meditate upon the sevenfold nature of man."

"I long to live in the higher self, Brother."

"It is a matter of growth," he answered. "Knowledge illumines the way of the student who determinedly faces the

obstacles and wills to surmount them. Kill doubt, for it springs from ignorance; let it perish by the sword of knowledge."

The speaker was looking upon the upturned face before him with great benevolence expressed on his features, and when he turned his head the woman saw that he was hearing something that she was not, and feeling some influence which she did not. But she quickly divined the cause of his absorption, and was soon assured of the correctness of her surmise by the vibrations of the air about them made by the force of some one not far distant.

"The Master comes," she whispered, and had scarcely uttered the words when before them appeared the astral form of a man of regal mien, tall, golden-haired, and with blue eyes of kind though grave expression. His beard grew long, but did not hide much of his face, which was young, and filled with a radiance that charmed the beholders.

The pupils bowed before him as he approached, the woman showing the utmost reverence in her attitude. Turning to the woman, he said:

"The disciple has earned for herself the right of help from those in the Path; but her first duty to herself is to learn what true knowledge is: Listen: It consists in the perception of the nothingness of all things.

"Again, self-duty should lead you to eradicate the idea, implanted by those responsible for your guidance in childhood, that belief is a potential quality. If you penetrate behind the veil of matter into the world of primal causes, you will find that spirtual will is the positive force. A wise man is not created by mere faith in the unseen, but by emancipation from self, and this is accomplished by spiritual action, and not passivity; it is a sacrificial offering of every sinew and fiber of a man's whole nature deliberately and unwaveringly held to one aim and purpose. Students of arcane knowledge cannot quicken their perceptions or develop the intuitional vision without faith; but before, however, one can have indubitable proof of occult truth he is made aware that it is to be secured by force and not mere belief. Was it not the Teacher, Jesus, who warned His disciples that 'the kingdom of heaven is obtained by violence'? Concentrated will, guided by the highest motives, will unlock the door to Wisdom, and it opens wide to the student who has reached that point in the path of occultism where wavering is impossible. The

irrevocable pledge is made only by those who have conquered the poisons of the heart, the obscurities of the mind, and will not swerve from the Path through the existent material life. You desire to become an associate of the Initiates: Do you possess the will to transmute this desire into a vitalized energy that will take the form of force? If so, the Kingdom you seek is yours. Do you find it difficult to escape the bondage of doubt and uncertainty of motive, of depressions and exhilarations of the senses? Then you must obtain the illumination from your real self. Do you recall Krishna's declaration—'Self is the refuge of self. Do not despise thine owne self, the highest witness of men.' Accustom yourself to consider your divine nature, live beyond the personality, and when this victory is accomplished unbroken tranquility will be yours; you will then have found true repose. Spiritual wisdom is possessed by him only who, knowing his own nature, obtains control over all its emotional obstructions and anchors himself above them. The man of this world is often bewildered by his physical environment, the spiritual soul never."

He ceased speaking, and was looking off toward the horizon, seemingly entranced in thought. His pupils stood watching him earnestly until he turned quietly to the woman and bade her speak.

"I was praying you, Master, to help me gain the ascendency over sin, so that the spirit can continually rule the body."

There was a touch of sadness in the Teacher's tone as he said: "Continue in devotion until you become what you long to be. An Adept is greater than an Initiate in this, that he has attained to a higher degree of spiritual tranquility; the truest help that a teacher can give his pupils is to encourage them to get Wisdom, the only purifier and emancipator. This is all, but—it is everything. The road winds up-hill all the way, Upasika—aye, to the very end; but there is compensation for every foothold gained, for every advance along the rugged journey; and though each day's effort lasts the whole day through, there is reward for each endeavor. Be strong within, and by perfect obedience grow resigned."

The Master was gone. A moment before the woman's glowing eyes were eagerly watching his face; now it had suddenly disappeared, and the two pupils were alone.

It was the Hindu who broke the silence, saying in his

slow, measured way, "Master thus permits you to know his real self; few are with him on this plane, Upasika."

"I am grateful, Rath, and yet always disappointed that, having the opportunities I do, I am still bound to remain in the world and struggle with its perplexities. It is unendurable at times, Brother; yet I cannot escape from it."

"So long as there is a struggle, Upasika, you will have it; the time will come when the things of this world will cease to impede your growth, and then you will be ready for the solitude of the mountains. It must be apparent to you that the final overthrow of self must be made on the plane you are in, and when you thus free yourself no outward fetters will remain. Be assured that when the supremacy of the higher nature is firmly established, you will be ready for the life you seek; meantime, Sister, you have work to do for others, and fortunate are you that you can do the Master's will."

"And I am thankful, Brother, though the antagonisms of the lower self are torture that you do not realize, and could not comprehend. Thoughts that are strangers to you find lodgment in my mind, and so cruel has been the suffering over weaknesses that I seemed not able to overcome that there have been times when I entertained the idea of death as deliverance from delusions. Can you believe me so weak?"

"You see clearly and speak the truth, the Hindu answered. "The thought of suicide as deliverance from fate is an inherited one with you, and has had a lifetime existence in your organization. Of course you are free from its power, but it lives like a memory. What better time to dispel it forever?" The young man extended both his hands toward his pupil, and she, advancing, laid hers over them. She looked at him steadily, as he stood with closed eyes and head thrown back a trifle, as if to bare his face to the skies above. The magnetism of the stronger will quickly affected the weaker, and after a few moments of silence the woman assured him in a voice broken with emotion that she would conquer it.

"It is well," he replied. "The bonds of the flesh are broken one by one, and by degrees the body, with its passions, are overcome. I go now, Upasika, and will come for you at the evening-time lesson.

(To be continued.)

THE LADY SHEILA

AND OTHER

CELTIC MEMORABILIA

FROM

STRONACLACHAN

By James Leith Macbeth Bain

(*Continued from page* 241)

Part II.

A Pinch of Snuff

"To human weakness not severe
Is our High-Priest above."

SUCH is the homely Scots paraphrasing of the well-known verse in Hebrews: "For we have not an high-priest who cannot be touched with the feeling of our infirmities, but was in all things tempted as we are."

And now I'll tell you a bonnie, bonnie story which, I think goes far to bear out this doctrine of the divinely human compassion of the great Lover of our kind.

Lillie and I had been greatly troubled for some time over the lease of a boarding-house that, at least a dozen years after she fully understood she had got quit of it, had been most unexpectedly thrown on her hands. Of course there were lawyer's letters in abundance, and, almost without exception, these letters were delivered to us by the last post, which in London is close on ten o'clock.

Our solicitor's solicitude, kindly, honest man that he was, seemed to me to give us this most comforting nightcap as frequently as he could! Certainly it almost invariably had the effect of putting us off our sleep.

It was already past midnight during one of these weary

nights of sleeplessness, and I said to Lillie, who was lying awake beside me, "Oh, how thankful I would be for a pinch of snuff!"

No sooner had I said this than, raising her arm, and quietly snapping her fore-finger and thumb in the air for about three seconds, she extended her closed fingers towards me saying, "There's your pinch." And sure enough there was the pinch of snuff in these fingers. And need I assure you that I snuffed it gladly, ay, eagerly; and I was soon fast asleep!

Now is not that a bonnie story? I do not for a moment mean to commend by it either my own weakly indulgence of an olden crave or Lillie's too willing compliance with the self-indulging desire.

The former, as a manifestation of human frailty, was certainly not held as uncondonable by the powers of the ever-present Spirit, and as for the latter, who does not pardon this far too common infirmity of the loving wife or the over-indulgent mother? Indeed I often have felt that we are apt to be too severe in our judgments of ourselves as of our friends. And I am very sure that Heaven is not so severe a judge as we are, even of ourselves. "If our heart condemn us, God is greater than our hearts and knoweth all things." Ah, but there is wisdom. We condemn ourselves and our friends only because we do not know all things. How true the saying: "The more we know, the more we forgive." And I place alongside of it these words of the old paraphrase: "To human weakness not severe is our High-priest above." Perhaps we shall learn a little something of the divine charity, from this story of the pinch of snuff, and if so, I shall not have told it in vain, no, nor even lapsed into sin in vain!

It might be well *apropos* to add here that I had acquired the nasty habit of snuffing when I was yet a youth, and from my own dear father. He snuffed, and did all he could to keep me from acquiring the nasty habit. But his example prevailed on his precept; and unknown to him, I carried the box while a student in Edinburgh. And I continued to use it till I was over thirty years of age.

Over and over again I tried to overcome the crave, but in vain. Not even the shame and mortification of allowing the box—which I was trying to draw from my pocket most surreptitiously, during a dress concert in London one even-

ing—to fall right before the feet of a lady for whom I had a certain regard, could cure me of the habit!

But what neither shame nor the effort of my feeble will could do, the power of the new spirit did. This the Salvationist knows to be a fact. For as soon as I became illumined of the Indwelling One (see "Brotherhood of Healers," p. 35) the crave passed from me. I did not even have to fight it. It simply left me, and I was freed from its power.

Of course, I carried no box, and would have no snuff after that. So, where Lillie, the kindly, indulgent wife, got that most fragrant pinch from at such short and untimely notice is more than I can promise to tell you!

We know that the chemist of the spiritual world can draw these substances from the elements of the earth and the air. But how? This is indeed a great subject, and one worthy of the most serious study of the analytical chemist. But as I am no chemist, and know nothing of its analysis, I shall say not one word as to how these materializations are produced. I shall, however, do what I can do, and that is to tell you some more of these my curious experiences, leaving it with you to explain them as you will, and to draw your own conclusions from them.

From the first days of our life together the production of various fine-smelling perfumes was so very common an experience that I even ceased to notice it carefully. Sometimes these scents were perceived merely as gases and in the air, but more frequently they were so materialized that my body and my clothing have been drenched with them. Often I have found my skin saturated with them, while my clothing was quite dry.

These scents were always refreshing and comforting. Indeed, I do believe that they were, in these days, as most serious nourishing to my odic and magnetic bodies. My many experiences would certainly confirm this opinion. I may add here that the unseen chemists have often tried to explain to me some of the *modi operandi* of these strange works, and in a way I understood then what they told me. But I do not think it would serve my present purpose to recall any of their theories thereon even if I could do so now, which I question.

They have manipulated these substances in various ways before my eyes, so that I might see for myself and be satisfied in heart that such things really are. For only thus, I verily

believe, could I give to you, my reader, these present most faithful and true assurances.

I have been told, for example, to watch carefully a bottle of Eau de Cologne that stood on the mantel-piece. It was full and stoppered. In broad daylight I saw then distinctly the gradual decrease of the contents of this bottle until it was almost half empty. And at the same time my clothing was being sprayed with Eau de Cologne! Of such experiences I had great abundance, *meme trop,* as the French lady confessed who had eaten too much of a good dish. At least I must say that, whether rightly or wrongly, I often felt that for my personal ease and animal comfort, I had certainly too much of it. Whether for my real abiding spiritual good I had too much of it or not is another question. I do not now believe that I had. And yet at all hours of the night, my wife being in the deep sleep, and knowing nothing of what was happening, I have been awakened to notice some extraordinary phenomenon. The narration of all these would fill many a volume. Let me select one or two as they arise out of my memory.

* * *

A devoted lady friend had caused to be soldered on Lillie's wrist, while she was yet a young woman, a silver ring. This ring could not be removed by any ordinary means, this being the idea and motive in the mind of her faithful-hearted woman friend. It was supposed to bind them together unto eternity. Well, over and again, during the night as during the day, I have seen it disappear from her wrist and have heard it fall on the floor of our bedroom. I have then gone, picked it up, and put it on her dressing-table, and by and by I would find it on her wrist as though it had never been removed. Sometimes, when it has happened during the night, I just let it lie where it fell, knowing that I would find it on her wrist in the morning as usual.

These were the days of my great physical and magnetic strength. Indeed, I knew no bounds to it then. And I do believe that the psychic conditions were so favourable in those days for such happenings that while Lillie and I were thus together and alone, almost any phenomenon that I could have desired might have been produced.

I may say here that I have never once asked for, nor known the desire that would set me a-hunting for such phe-

nomena, nor have I ever visited any one on such a quest. The good friends know this well, and it was pleasing to them. And they have assured me that more than I could desire in this respect would therefore be given me. And it was so.

For this great abundance, and the care thereof, never caused me to esteem lightly what it was their good will to give me. Nay, rather, I can say in truth that I always gave due heed to, and learned as best I could from these happenings, the lesson they were undoubtedly intended to teach me.

* * *

I have also had such experiences through other media, and that frequently. I remember, for example, at the close of a public meeting that I addressed in the Assembly Rooms, Bath Street, Glasgow, on the "Healing Christ of To-day," David Duguid came forward to greet me. No sooner did our hands meet in a heartfelt grasp of brotherly love than a shower of sweet scent was precipitated on the floor at my feet. And the floor was actually wet with the precious substance, which was thus lavishly poured forth of the ever-present Spirit, who evidently thus testified approval of the work I was then engaged in. And I accepted it as a sign of sanction, and benediction, and as a fact of unction.

It has been a most common experience for Lillie to have coffee administered to her from the unseen. Sometimes I have been assured it was brought to her from afar, that is, from the land where the coffee grows, and sometimes from near. But I was also assured that the process of extracting the spiritual essence from the material bulk in the stores close by, constituted no robbery, and involved no appreciable depreciation of the great mass of coffee stored there.

It must have been the etheric body or properties, that is, the fine essence or spiritual *vis* of the material coffee that was thus conveyed and communicated to her nerval body. Its scent was delicious, and as I was well used to coffee during my years of sojourn in Switzerland, where I used sometimes even to prepare my own coffee, I knew the real fine flavor.

In the observation of this phenomenon, as in that of many others, my perception seems to have been anterior to the sensitive's, for I could generally smell its presence even before Lillie tasted it in her palate. I do not think that this coffee-essence ever colored her tongue, at least such is my observation; but on this point I cannot be certain.

One thing I do know for certain is, that she tasted it right enough, enjoyed it too, and was undoubtedly strengthened in heart power and generally refreshed through its virtue.

It used to come to her at all manner of unlikely times and places. It would come, for example, on the top of a London Bus, while we sat together on the front seat watching the horses, or again on the lonely Scottish hillside while we sat among the heather, or on the grass with the sheep as our only visible companions. Or it might be in St. Paul's Cathedral, or in the East End of London, during our visits to our friends in the slums, or in the cottage of a North Wales quarryman's village, while she would be fulfilling, as she did so willingly, giving gladly always of her very best, the most holy service of healing on one of the bodies of these worthy children of the hills and of toil. Or, it might be in Hyde Park, while we sat together alone, watching the passing tide of humanity, or in some London Museum or Hall, where we were in the company of many friends.

It was undoubtedly administered to her as a wholesome heart stimulant, and at the time of her need; for her truly beautiful and wondrous healing work, even as all real healing work, being done principally through the power of the heart, this physical organ of the sympathetic emotions, had been greatly used, ay, even as is so often the case with such great healers, over-used, and so actually depleted of its natural strength.

It was very usual for me to tease her on these occasions, by declaring that I thought her friends might spare me just a little of the good thing, seeing that I too was doing all I could in my own apprentice way as a healer. But I never got any, the fact being, of course, that I did not sufficiently need it.

* * *

In virtue of her fine mediumistic body, my wife (though possessed of an unusually healthy and strong physique), was subject to very serious illnesses or disorders. Sometimes these would become in an hour's time most alarming, and perhaps in another hour's time they would have as speedily passed.

But it was not always thus, and sometimes even these disorders that appeared in her as a mediating soul, that is, disorders that arose not out of her own psychic or physical state,

but from that of another, either incarnate or decarnate, whom she touched and so served sympathetically, lasted for days, and might even bring about a state of extreme weakness and illness that would last for weeks.

We had much of this during these early years, and what I now describe as one experience may be taken as typical of many such. This illness lasted six weeks at least. Its cause was in her sensitive body taking into itself certain poisonous psychic conditions. Anyone who has read my account of her faculty to draw forth poisons from diseased bodies, as narrated in the "Brotherhood of Healers," will understand how this psychic poisoning would be very possible in her case. That it was actually so I never doubted, and I assure you I have looked very carefully into the conditions of cause and effect in this relationship.

During much of this long period of illness to which I now refer, Lillie was not there. For days and nights together her place in her body was absolutely taken by her spirit-guide—a quondam doctor of medicine, whose interests still seem to be the proving of the virtues of plants and herbs, for the healing of the body. He was assisted at the time, as on many other serious occasions, by several doctors and other transcendental healers whose names are well known.

And I wish to say here that if I can vouch truly and well for any known fact of my experience in this life, I can vouch truly and well for the untiring, unfailing, almost maternal devotion and gentle faithfulness of this otherwise most brusque, blunt, and outspoken man. No honied words had he to give. Rather did he speak the truth as he saw or felt it, and without any regard to nicety of speech or conventional suavity of phrasing. And I honor and love him for it. It was a curious experience.

I was her nurse night and day, and during many nights I never thought of sleep. Yet was I sustained and evidently nourished in a marvellous manner through it all. Her body was apparently dead. Often I could not even feel her pulse. And yet, from that seemingly dead body would come the most matter-of-fact instructions about the food and medicaments needful for her state, and their preparation.

In those days I was ignorant of much that I have since learned concerning transcendental healing and medicine, and so the attitude and tone of voice of this stern and faithful

friend towards this poor blunderer was very similar to that of the somewhat impatient chemist towards his bottlewasher! The strength of the situation seizes me yet, and makes me smile when I think of it. It was all so matter-of-fact and so severely human, and that even in the very presence of what to me was death. But it was not to be death; and the brusque, honest friend gave me an ample reward when, at the turning of the tide of her life-stream, he assured me that a miracle of healing had been done through me; for even they whose eyes are more open than ours to the real state of vital things had almost despaired of her recovery.

And on many occasions, as on this one, did that dear friend assure me that in my physical presence was the only power of life that kept her to the body, this being effected through the union of her magnetic body with mine, which was then in the prime of its virility. Indeed, I can say most seriously that I have distinctly felt on more than one of these occasions that I was actually holding the finest or last threads of the cords of her precious life in my hand, and that it was a question of the possible endurance of my personal magnetic strength and power or will of life throughout these long, early morning hours in that London bedroom, whether these fine threads would slip from my hold or not.

Thus, to the thought or expectation of death I became so accustomed that I overcame in a measure, and by natural process, what was very natural to me, namely, a shrinking from the contemplation of death, and a dread of its visit to my dear ones. But when once we have realized that "I am the Resurrection and the Life," even the natural process is surely and speedily transcended. Yes, it is by the real knowledge of the living Christ that we are delivered from this dread.

* * *

Truly wondrous are the ways of life. Truly beautiful is the mystery thereof. And I have thus far discoursed of the sensitive's illnesses, or psychic disorders, in order that the great fact of the wondrous beauty of the mystery of life may now be in a degree revealed to you.

For to me the most astounding fact, emerging out of all these experiences, and emerging out of so many others and in so many different ways and forms of expression that I, as a reasonable soul, could not possibly doubt of their objective

reality, was, that during these periods of physical prostration, and whilst she was very little in the normal consciousness of mundane things, she was usually very hard at work in these supernormal or subliminal degrees of her consciousness, wherein the ordinary or mundane is undoubtedly transcended.

She always gave me on returning to her normal state the most minute and clear descriptions, expressed in the most lucid and most fit language, of her strange experiences on these occasions. And what I now give to you, dear reader, I give, not necessarily expecting that you will find it possible to accept their reality as I have done, but only that they may at least give you occasion for reflection, and food for fresh thought. For I know that we get nothing for our own use alone; that we only get a good thing in order that we may pass it on to the first one who can receive it.

These descriptions were very similar to much of a kind that have been given through the seeress of Prevost and other saintly media of the Spirit of Life.

Were it possible for me to reproduce all that I have been privileged to hear through her, many, many volumes would have to be written by my hand. But this is not possible, and what I give must be regarded merely as the verbal shell of a very feeble summary of one or two of these truly great mystic experiences. For the words were so living, and the pictures of so intense and clear a spiritual light that any words of mine must of necessity fail to utter their hidden beauty.

* * *

That she visited during these periods some of the deeps of Hades, and was used to serve many of the prisoners of Sheol for their liberation, I cannot doubt. Thus, during one of her most serious illnesses, she was in this service of liberation, and it was on this wise.

All manner of worldly-minded people seemed to pass before her. It was a long procession of hard-hearted, false-faced people, who assumed in her presence the most jaunty, nonchalant attitude. But she observed that they carefully avoided meeting her eyes, for the false cannot stand before the eyes of truth. Now, her immediate object was to get them to look into her eyes. And as soon as she constrained them to look into her eyes, all their false show of bravado disappeared, and they became manifest both to her and to themselves as to their real state. And they appeared to her to

be covered with all manner of leprous and other sores. And then it was that she took them one by one into her arms, and embracing them in holy love, cleansed them of their sin and all its defilement.

Now this is heavy, heavy work, and she was used to fulfil it when her body was at its weakest. In my esteem, this is as heavy work as the servant of the Redeeming Love can be called on to fulfil, for in it the servant is really giving the very virtue of its life, and the strength of its spiritual blood for the cleansing and the nourishing of the other soul.

* * *

Often did she thus visit the many strange places of the interior of the earth, where curious things are wrought in metals by curious folks. But as this does not interest us so intensely as the above, I shall not dwell upon it.

The above experiences I give, not that I consider they possess any evidential value of the existence of those states to the ordinary scientific sceptic; but because they are sure to be of a real interest to many spiritual souls who are, I know well, in similar strange services of life.

And surely I do well to sing to the honor of Lillie and of the healing hand. Yea, I do well.

Among the old Clachans.

Truly memorable were many of our experiences among the ruins of the old "Clachans" among the hills. This word really means "stones," and undoubtedly the name takes one back to the times of the men of the stones—the Druids. The word came to mean any place where people assemble for worship, and so, by and by, even any hamlet was known as the "clachan."

These ruins were often indicated only by mounds of grass and heather, wherein one could still trace the outlines of "the homes of the ancient men." Sometimes the old gnarled ash roof-tree still continued to exist as the only surviving child of the soil that had succeeded in hiding there. Sometimes we could even find the old well and the sweet water still there, the water that had been the drink of many generations of happy children. My boyhood's days were greatly saddened by such relics of a long past. Ay, many a tear have I shed even as a lad, among these lonely ruins of my forefathers' homes. [See "Breaths of the Great Love

Song," p. 11.] All alike tell the tale of the wanton desecration of the homestead by the merciless hand of the evictor. There are, one may say, few, few exceptions to this rule. For these faithful, strong souls clung closely to their home-land. They loved their soil, and as long as it could be coaxed to yield them just the needful bite of bread they would continue to endure the life of a strict frugality. Generally, the evictor was none other than their own feudal chief, or laird, who got some factor or stranger-agent to execute the deed of shame.

Every one knows that there is a great abundance of good soil in our Highlands, ay, soil rich and well fitted to support a sturdy race, which is given over to the support of deer and sheep and grouse. But the day is nigh when it will be used again, even by the people to whom it belongs. And I know of no finer air for the breeding of the human kind. But I dare not give further rein here, otherwise whither would the fiery indignation of my human soul bear me? Therefore let this brief word suffice us for the present.

We found these ruins still infested by the unhappy souls of those wronged children of the soil. Their bitter resentment, their desire for revenge, their dark hatred of the tyrant, all worked as potent elements in their great, clinging affection for their own land, and bound them to these ruins. One would expect to find in these souls manifestations of an intense desire and faithful clinging, of a strong love and hate that could not come from the feebler souls of the degenerates of a city slum. Also, a tenacity of affection and will, and a power of endurance in the astral elements that would long bind them, while a feebler stuff would have passed away so far as memory and affection are concerned. This is just what we found.

And not only was it a binding, but it was apparently a degenerating power in them. This seems the saddest part of the tragedy. Intense and unreasoning had been that devotion, and such being of the nature of an infatuation could become as intense a hatred. And persistent hatred warps, distorts, poisons, and eventually slays the soul.

(*To be continued*).

THE SENSE OF SMELL

By ALEXANDER WILDER, M. D.

SMELL is defined by Webster as the faculty by which certain qualities of objects are perceived through the agency of the olfactory nerves; and, in a secondary sense, as the quality or emanation from a substance which affects the olfactory organs. The word came to us from our ancestors, the pirates of Denmark, but does not need any extensive tracing.

The common hypothesis propounds that the material cause of odors is the presence of substances in the air which are in extremely fine state of division, or gaseous bodies. They enter the nostrils with the current of breath, and are absorbed and dissolved by the mucus which moistens the Schneiderian membrane. This dissolving seems to be an imperative condition for olfactory perception. Water, however, gives no definite sensation of the kind; and the catarrhal disorders now so common, from the serous or watery secretions which they occasion, more or less extinguish such sensibility. The heating of an odorous body will increase the intensity of the scent.

The use of the function appears to relate primarily to the discriminating of qualities of food, its condition and the like. Carnivorous animals accordingly have it in the utmost perfection. It enables them to find and preserve the track of their prey. We observe the dog accordingly not only pursuing game with keen scent, but discerning the footsteps of his master among those of numerous other persons. It is said that the pregnant animal cannot be scented out and tracked by the hound. If this be so, then certainly the universe and all its laws take care for mothers.

The herbivorous animals also have power to discriminate, and unwholesome plants emit a disagreeable odor. Human beings seem to be less acute than animals. It may be because their superior intelligence exalts them above the lower sensibilities, lessening these that the energy may be saved for nobler faculties It is certain that few of us can make use alike of all our sensibilities. Every power or knowledge

which we acquire costs something which we would have possessed without it. We are all like Psyche of the fable and Eve of the parable: we are willing, for the sake of knowing, to cast away what we already have, although it be Eros and Eden. It is well that it is so. If we possessed an animal's joys and sensibilities, we must forego becoming, as Adam and Eve are said to have become, like gods. The baser, degenerate, starved-out human tribes, smell and taste with keenness, and even excel in hearing and sight. They rival dogs, panthers and vultures. But they are men only generically; not by any superior evolution of thought and faculty.

According to Professor Graham of Scotland, "odorous substances are in general such as can be readily acted on by oxygen." The hydrogen sulphide, one of the most intense of odors, is rapidly decomposed by oxygen; a fact, by the way, that ought to be borne in mind by us in our studies of the best means of disinfection. All the odorous hydrocarbons oxidize readily; among them the ethers, alcohol and essential oils. On the other hand, the gases that make no smell are not acted on by oxygen at common temperatures. Marsh gas, or hydrogen carbide, is of this character. It is without smell. Professor Graham once obtained a quantity from a mine deep down in the earth where it had lain for unknown periods of geological time; mixed up, too, with free oxygen. If it had had any affinity for oxygen, it could never have remained uncombined.

Again, hydrogen has no smell. Nor will it combine with oxygen at any temperature that a human tissue can endure. If a stream of air containing oxygen is passed into the cavities of the nostrils along the odoriferous effluvium, no smell is produced. Or if a current of carbonic acid accompanies an odor the effect is arrested. This demonstrates that what we call the sense of smell is but the recognition of a chemical action, which is the combination of oxygen with the odorous substance. It is hardly necessary to add that chemical phenomena are always magnetic or electric.

All animal effluvia except the hydrogen sulphide are dense gases and are diffused but slowly. In a little time they will mingle with the lighter gases, but they are then diluted and so their odor is perceived best somewhere near the ground. Dogs, it will be observed, when following a scent, carry the nose close to the ground. The effluvia from decaying matter

will be smelled by persons on the ground floor, but less in higher parts of the house. It is always wisest to sleep in the upper stories, and indeed generally to live there.

In order to cause smell, the odorous substance must be transmitted in a current over a membrane on which the olfactory nerve is ramified. Animals effect this by breathing. If the breath is suspended, no smell is perceived. The more extensive the surface over which the current is transmitted the more perfect the sense, other conditions being equal. The human being excels the animals, therefore, in the development of the nose and the perfection and refinement of the nostril. There is character in the human nose, degradation in the animal nostrils. The object of gaining a great extent of surface in a space which is comparatively small, is accomplished by spreading the mucous membrane over projections or shelves which serve the purpose of intercepting the incoming current of air. These are called turbinated, from the Latin turbo, a whirl, because of their wound-up, scroll-like appearance.

Reptiles and birds are the lowest organisms that exhibit the turbinated process in their nostrils. In all air-breathing animals the organ of smell is manifestly an appendage to the respiratory apparatus. Nevertheless, the material submitted to the action of the olfactory membrane, though in a gaseous or vaporous condition, must be dissolved in the peculiar nerves which convey that membrane, before it can affect the olfactory nerve. Even then, if that secretion is disordered, if it is too little or too copious, the sense is more or less suppressed.

The nose, it is hardly necessary to say, is a charcteristic feature of the countenance. It is a bony structure, with fine cartilages and a supply of muscles to enable it to appear in creditable shape. The cavities are lined with the Schneiderian or pituitary membrane. It is highly vascular, and will rupture and bleed on slight injury. It extends into all the cavities and sinuses, into the maxillary antrum, the ethnoid and sphenoid cells, which open into the nasal cavity. It is supplied with nerves from the nasal branches of the fifth pair, and from the olfactory pair. This brings us to the consideration of the first pair of cranial nerves.

The olfactory nerves are not properly nerves as we usually understand the term; they are constituted of gray nervous

matter intermingled with white tubular substance, like the ganglia. The olfactory bulbs are curiously complicated structures of layers of nuclei, multipolar cells and nerve tubes. The center of each is a cavity lined with epithelium. The nerves pass through the cribriform plate of the ethnoid bone and terminate in the epithelium which lines the cavities in the turbinated bones, and the upper part of the septum of the nose. They consist of gelatinous fibers somewhat like those of the sympathetic system, and abounding with molecular matter and nuclei and cells. At the external extremity, fibers are given off which connect with the cells of the epithelium that lines the nostril. These fibers differ from the other nerve-tubes in not having the white substance of Schwann.

The olfactory surface being in the posterior nares, is far less likely to become moist from evaporation; while the currents of air by passing over the turbinated bones are somewhat warmed before entering the lungs. Hence it is proper to breathe through the nostrils and not by the mouth.

Todd and Bowman imagined that the olfactory ganglia constituted a nerve-center of themselves; but they pertain to the chain constituting the sensorium and had similar relations to the mind as other ganglia. The nostrils are conscious to other sensations than smell. Tickling pressure, the use of snuff, mustard, pepper and other pungent bodies, irritates the lining membrane as it will other surfaces. The nasal branch of the fifth pair is impressed, and not the olfactory surface.

We can perceive but one odor at a time. In lower animals the sense appears to exist somewhere in the skin; and they display instincts which indicate this. Insects perceive their food and each other in this way. The bee discovers other bees, stranger bees, and other animals, from odor. It accordingly will discern human beings, those who are acceptable and those who are repugnant. One person may handle them with impunity; they will assail another without warning. The various passions are expressed by their peculiar odors; and bees generally sting persons that are afraid, while toward those who have recently engaged in sexual indulgence, they are perfectly furious.

In most animals the nose is a species of diverticulum of the respiratory organs. The whale has no olfactory organs, reptiles have a very feeble sense of smell; in birds it is more developed; in carnivorous animals still more.

The sense of smell differs in different persons. One person can hardly distinguish odors; another can tell very minutely. What is disagreeable to one may be indifferent or even agreeable to another. The emanations and effluvia from an individual's own body may annoy others very much, while he himself hardly notices or is aware of them. The sense may be educated to great refinement, or blunted.

In certain cases persons will smell perfumes or the converse, when odors are present. This is usually imputed to hallucination. Doubtless this is generally correct. As, however, every sense is an outcome from life and has a spiritual cause, it is not irrational to suppose that there may be like causes to impress odors upon the physical sense. It may be one of the things not dreamed of in a sensual philosophy, and a fact nevertheless.

We are in error to imagine that smell is a very reliable criterion of what is healthful or unwholesome. Sewer gas is deadly, yet sewage itself has never been known to produce epidemic. This has been observed in London and Edinburgh. Much of the talk on subjects here is political nonsense, uttered for a purpose. Naples abounds with offensive odors. Hydrogen sulphide is so abundant that rents of rooms increase, as the lodger gets further from the ground. The drainage is odious. Much of it is done by sewers having openings into the street and the bay which Bulwer-Lytton praises for its beauty, is foul, all along the shore, with the drainage of the city. The hospitals are as bad as any other place. Yet the peculiar fever and hospital diseases are less frequent there than in other cities.

Places where intermittent, remittent or continued fevers abound, generally have no bad smell in their atmosphere. The marshes of England, the Delta of the Ganges, the low grounds of Holland, the coast of Guineas, and the swamps of Louisiana, are not in any remarkable manner odorous. Chemical analysis exhibits no chemical or other noxious creations in the air. Even Koch's and Pasteur's vermin are not perceived by persons who do not believe in them. The diseases common there are without any warning in the form of odor. We may conclude that offensive odors are worth inquiring into; but that we must look farther than smell when investigating the causes of disease.

EXTRACTS FROM "MAN, FRAGMENTS OF FORGOTTEN HISTORY."

By ONE OF THE AUTHORS

IN order to comprehend the progress of humanity through the different races, it is necessary to remember what large tracts of time are occupied by each of these races. Thus the present race had its origin more than a million years ago; it was preceded by the fourth and third races, each of which had its period of supremacy. Biblical chronology and even geological calculations, will be offended by this statement, but it is supported by the experience of living adepts as well as by the sacred chronology of the ancients. If the temple records of ancient Egypt, of Chaldea, or of India be recovered for the modern world, we shall find how modern history and modern science have but picked up stray facts and pieced them together, without any knowledge of their position in time. Geology will hardly allow man any existence on this earth before the glacial period, but the esoteric teachers know that civilizations greater than that of Greece or Rome flourished before that epoch and had their day. It would be a gigantic task to remove all the misconceptions that exist on the subject. We shall not waste time and energy by trying to fight the brood of error that infests the world, but shall state some events connected with the ancient history of our race, so far as permitted, and show their consistency with received facts.

It is known to all occultists that the first civilization in the present Ring began with the third race, of which lingering remnants are now to be found among the flat-headed Australians. These degraded specimens of humanity, strange though it might seem, are descended from ancestors whose civilization antedated by æons that of Phœnicia or Babylon. At first sight it may be very difficult to account for the continuance of representatives of a high primeval civilization which has left no traces that we can recognize. Students of the occult sciences know, however, that the end of the period of each race supremacy is marked by a great cataclysm alter-

nately of fire and water. If civilized Europe of today be visited by such a convulsion of nature, its civilization will vanish; there are no pyramids which will remind its successors of its departed glory; and those among its population who escape, being deprived of all conditions of civilized life will soon lapse into barbarism. Although civilization began with the third race, it must not be imagined that the second race men were savages; since the conditions of their existence, it will be seen, were such as to render civilization or barbarism, as we know them, equally impossible.

The earliest civilization of which unmistakable traces have come down to us belonged to the fourth race, the so-called Atlanteans. To this period belongs the civilization mentioned in such books as Popul Vul, Uttara Ramayana, and others. In the celebrated Sanscrit epic of Valmiki, we find copious accounts of the civilization of a race of Atlanteans who dwelt near the mainland of India. The material prosperity of this people was very much in advance of the Aryans of the time. Their knowledge of the secret resources of nature was something wonderful; they knew how to navigate aerial vehicles with the help of the subtle agency, which Bulwer Lytton refers to under the name of *Vril.* Their houses, like those of the ancient Peruvians, were floored with gold. The weapons of destruction they constantly used were so far superior to ours as to be hardly conceivable. Art, literature, and science, had their origin during this race period; but the Aryans had to develop their own civilization before they came in contact with the Atlanteans. Very little of the literature of the Atlanteans is now preserved, and their art and science have scarcely left any vestige except in China. By their superior knowledge the fourth race developed a material civilization the like of which has not yet been seen on this earth. Their vast literature has almost entirely disappeared from the world, though one of the principal astronomical works in Sanskrit, called the *Surya Siddhanta,* is the production of an Atlantean astronomer. In this book mention is made of the seven islands of Atlantis,—Plakshadvipa and others—and their geographical position marked with scientific accuracy. Another celebrated astronomer, who is always alluded to as Asura Maya, was a native of Atlantis, although Professor Weber, entirely misapprehending the meaning of the first part of this name, tries to transform him

into the Greek Ptolemaios. Asura was the generic appellation of all the Atlanteans, who were the enemies of the spiritual heroes of the Aryans (gods). This rough account of the Atlanteans refers to the period when they came into contact with the Aryans, and consequently were going down the cycle of their supremacy. The record of their grandeur before that period (and it must be remembered that the Atlanteans attained their highest pitch of civilization and progress long before the Aryans emerged out of their swaddling clothes) is preserved in books inaccessible to the world at large, and treasured with zealous care in the secret libraries of temples, and the crypts and caverns of the initiated mystics.

. . . . . .

Even the sacred writings of the Hindus, accessible to the world, reveal to us many glimpses of the eastern Atlanteans. During the first period of Aryan settlement in India, the newcomers had constant warfare with the Atlanteans whom they found in possession. At a much later period, of which a pretty full account is to be found in the Ramayana, the Atlanteans were scattered far and wide over the face of the country. Incursions by them on the Aryan settlements were few and far between, and it was only in the less populous tracts that the Aryan heroes had to encounter, with almost invariable success, the straggling Atlantean tribes. But there was a very powerful Atlantean empire extending over a number of islands in the Indian seas, and its Emperor, Ravana, in spite of many symbolical legends clustering around him, was an historical character, to whom many of the Aryan principalities on the mainland were forced to pay tribute. The marvelous powers he obtained over the occult forces are allegorically described in that celebrated Indian epic. The subversion of his empire by Rama, the Aryan hero, marked the extinction of Atlantean supremacy in that part of the world, although, here and there, rich and powerful Atlantean colonies struggled for existence for a very long time. At the battle of Kurukshetra, which, according to the Brahmanical calculation, took place over 5000 years ago, Aryan princes fought side by side with their Atlantean allies. Before that date, Yudhisthira, the leader of one of the belligerent parties, had his palace, which was unsurpassed in its splendor by that of any other Aryan prince, built and furnished by an Atlantean of the name of Maya, who had inherited some of the transcendental knowledge of his race.

We have said that the Atlanteans possessed full knowledge of some of the subtler forces of nature now generally unknown to the sons of men. It was with the assistance of this knowledge that they carried forward their development to a point which it is difficult for the ordinary man of today to imagine; and it was the abuse of this knowledge that led to their downfall and extinction as a dominant race. The adepts of our day have all of the knowledge of the Atlanteans, and much more, but their highly developed moral nature is always a safeguard against the abuse of power. Those familiar with the method of instruction pursued by them, know how careful they are never to entrust occult knowledge to persons of whose moral integrity and purity of motive they are not absolutely certain. The profane public regard the science of the occult forces of nature as magical, as a thing which, if true, is of little practical importance. They do not for a moment realize to what purposes of benevolence and malignity this science is applied according to the moral character of the practitioners. . . .

Although some of the occult forces of nature may be known and wielded by persons of low and selfish moral character, the highest mysteries will always be reserved for the pure and unselfish. We need not discuss here the ultimate effect brought on the devotees of black magic by their own wicked practices. The tortures of a theological hell are nothing in comparison to the punishment which the immutable law brings upon the sons of evil. The great cataclysms which close the cyclic degeneration of races, are brought about when the increase of their spiritually debased black magicians renders a general conflict between them and the adepts of the Good Law inevitable; the struggle continues until the periodic cataclysm sweeps away the doomed race, and prepares the ground for the growth and prosperity of the succeeding one. In all religions, the memory of such conflicts is preserved under different names and symbols. This is the combat of Michael and his angels against the Dragon; of the Sons of Light against the Sons of Darkness; of the Devas against the Asuras. The last of such great cataclysms was followed by the submergence of the last mainland of Atlantis. "The great event," says our Master, "the triumph of our sons of the fire-mist (the adepts), the inhabitants of Shambullah, when yet an island in the central Asian sea—over the

selfish, if not entirely wicked magians of Poseidonis (the last of the Atlantean continents), occurred just 11,446 years ago." (1881)

. . . . . .

Man thus began to advance on the physical plane by developing one of the seven senses. The first sub-race of the first objective race slowly acquired the sense of physical sight, which, it may be remarked, included in itself the six others in their latent or potential state. Simultaneously with the growth of this new sense there was a corresponding growth of external nature. The astral senses of the supra-mundane man perceived but the astral counterpart of all the objects of nature, as now known to us. It is very difficult for the average man of today to realize how the present sensuous nature existed merely as its shadow and at the same time possessed real and objective character. But it will be remembered that when a dreaming man perceives astral objects he finds no deficiency of reality in them. With the nascent faculty of sight the world slowly commenced to assume a different character; external nature, by degrees acquired visibility, as we understand it, though unaccompanied by any of the other properties which we invariably associate with visible objects.

The properties of objects corresponding to the other senses had not yet evolved; those senses themselves were still unknown. For these primitive men the leaves did not rustle, the flowers did not smell, nor did they disclose to the eye variety of colors. Sight being their only developed sense, they had no notion of either distance or solidity. But this sense at the beginning was unlimited in range. Pre-human man could fathom the mysteries of the sun and sky and could watch stars which baffle the mightiest telescope. The first sub-race with its newly developed sight, could have no realization of darkness, for no object was completely opaque. Light varied in intensity, but a knowledge of the contrast felt by us between day and night had not dawned upon the first representatives of the race. Sight at this period had not developed to a perception of color. The first men failed to note the varied hues of the rainbow; and the grass, the trees, and the animals, were not to them, as they are to us, of different colors. The evolution of the perception of color is intimately bound up with the evolution of the races and sub-races of humanity. When the sense of sight was first developed man

failed to perceive any of the prismatic colors. To him everything appeared perfectly colorless—white; but before the first sub-race of the first objective race had reached its apex, and yielded place to its successors, the color red was distinguished. Each sub-race developed the perception of one more of the prismatic colors in the order in which they occur, beginning with the red; and each succeeding race had to regain for itself the perception of the colors of the rainbow, although in continually diminishing periods of time, and on each occasion recognizing a larger variety of shades of color. The earlier ancestors of our race did not perceive more than three principal colors—red, yellow, green; two in perfection and the third only to a limited extent. That our eyes in the present day can enjoy such a rich repast of colors is due to the fact that we are recovering, as well as adding to, the knowledge which was once possessed by the men of preceding races. Toward the close of this sub-race period human sight, hitherto unlimited, began to feel the limitations of distance and opacity. This was due to the influence of a nascent sense which marked the appearance of the sub-race that followed. The presence of the new sense, touch, considerably modified the perception of things, and, by the combination of these two senses, new conceptions, such as those of solidity, distance, temperature, began their development.

It must not be omitted here that toward the close of this period the sense of hearing, to a very slight extent, however, began to show itself, but it did not receive much development until at a later stage, as will be seen further on. The second sub-race inherited the sense of sight and developed for itself the sense of touch. The latter sense at the beginning had a much wider range than at a subsequent period. This might, at first sight, appear difficult of comprehension, but those who have observed how the blind develop their hearing and touch to abnormal delicacy and acuteness, will understand how the multiplicity of senses blunts the keenness of any particular faculty. To the early people, touch was something like the psychometric faculty possessed by a certain type of clairvoyants, though much more intense. In point of fact, this faculty received such a high degree of interior development that it revealed the inner as well as the outer nature of the objects to which it was applied. By touch a new source of enjoyment was opened and a fresh bond was established

between man and his surroundings. As sense after sense was born, link after link was forged in this chain, and veil upon veil was thrown upon the long vista of his spiritual recollections. By continued association with things of clay he adapted himself to his new home, until at last his thought traveled no further.

The sense of touch, which germinated in the first sub-race, attained its limiting development in the second. With the evolution of the succeeding sub-race man ceased to be any longer an ethereal being, and became a comparatively materialized creature, endowed with several elementary senses, of which only one, hearing, was accentuated, and became peculiarly characteristic of the third sub-race.

This sub-race rejoiced in the triple faculties of sight, touch and hearing, the two former as developed physical senses, the two previous sub-races having materialized them, and the latter as both spiritual and physical. This faculty being a new inheritance, was at first wholly spiritual, just as the faculty of thought transference is a spiritual faculty to the fifth, our present race, but will become a physical faculty to sixth race men. So long as a faculty is only spiritual, it cannot be the common property of the race; it will be possessed by men constituted differently from the generality of their fellow men, or by those who undergo a definite course of training in order to acquire it. But when the race *en bloc* rises up to the level of these few, the faculty in question ceases to be spiritual, and is enjoyed by the race at large as a physiological heritage.

The extent of the power of hearing possessed by the third sub-race of the third race men was so great in comparison with ours as to be scarcely credible today. The spiritual ear had received its greatest amount of development and physical hearing itself attained a very high degree of acuteness. Even the sound of the leaf budding, greeted with its natural music the ears of those primitive people of our planet.

The fourth sub-race, it will be seen, started with three well-developed senses, sight, touch and hearing. The sense of smell, which belongs peculiarly to this sub-race, was at its birth both a spiritual and a physical faculty. The spiritual sense of smell had many of the properties which we associate with seeing, touch and hearing. Even now naturalists know how this sense in some insects, does the duty of nearly all

senses; the importance of the sense of smell to certain animals, notably dogs, need hardly be mentioned. The evolution of this sense added another coating to nature, thus justifying the adoption by the ancients of the onion as the symbol of evolution. Objects which before could only be seen, felt and heard, now for the first time acquried the property of odor.

The sense of taste was developed by the fifth sub-race. At first the human body did not require food to support life, and even at as late a period as the time when the fourth sub-race developed the sense of smell, man ate nothing, but imbibed nutriment by the osmose from the air. It was only when his body became condensed, and in a sense gross, that repair of the system had to be made by food taken into the stomach. The first and second races did not feel the necessity of supplying the waste of tissues by food. Properly speaking, man did not become an eating animal on this planet, in our Fourth Ring, until the close of the second race.

The senses developed by the sixth and seventh sub-races are inconceivable to us, who have only five senses developed—though to a much higher degree than the humanity of any previous period—and having the other two senses in a very elementary condition.

In those days nothing disagreeable was experienced through the senses. In fact, no sense in its incipient stages can ever bear any sensation unpleasant to man. Unpleasantness, being the product of disharmony or violation of the natural order of things, could only have arisen after the senses had become sufficiently associated with external objects. Physical pain was, so to say, brought about by the misuse of our senses and not by their use. The Biblical myth that God cursed the earth on the fall of Adam has a deeply significant meaning. Man in his natural state knew not the abuse of any sense or organ, and hence was free from all pain connected with their exercise. In childhood, although the acuteness of the senses is far greater than afterwards, children do not experience to as great a degree as the adult the painful feelings which senses are capable of producing. The vision of children is clearer and more far-reaching than that of the adult, but their eyes cannot distinguish delicate shadings of color. Hearing in childhood extends over a much wider range than afterwards; they can detect notes much higher and sounds much lower than the average grown-up man, but

the semi-tones and other finer divisions they do not perceive. In the dawn of life the strength of the different organs is remarkable, and pleasure derived from their exercise is greatest. Sounds discordant to the average ear are often not without attraction for the young. The analogy may be pursued all through and the differences between the qualities of the juvenile and the adult senses may be noted. Children's taste for strong flavors and their incapacity to sympathize with delicate sensibilities, are well known and observation of infant life renders it clear that nature prefers first of all to draw the outlines and then fill in the details. The tendency of the higher evolution of races has always been to produce greater and greater variations of each root sense. At each upward step the senses lost in power and gained in variety and richness. To our ancestors many objects which present distinctly recognizable differences to our taste, appeared perfectly alike. So in color, so in sound and in every other department of sensuous attainment. The refined luxuries of the modern table will convey to us some idea of the complex delicacy of our palate as compared with the simple requirements of even the middle ages.

. . . . . .

We have spoken to two sets of senses, those possessed by the supra-mundane men and those possessed by their terrestrial descendants. The still higher spiritual senses, called by the Indian philosophers the *Tanmatras,* we have not even mentioned: they are, roughly speaking, the abstract senses, where the sense and its appropriate object blend into one. Man of the present day has on the lowest plane of existence the five gross senses; when in his astral body he obtains command of his astral senses; and to all intents and purposes in that state he is the same as his supra-mundane progenitor. . . . Higher than these astral senses are the truly spiritual senses their abstract counterparts. It is these seven senses in their triple character, spiritual, astral and physical, that the greatest Mahatmas, those masters in nature, possess in a highly developed condition.

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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LIVING

(*Continued from page* 261)

LIVING is the state in which each part of a structure or organism or being is in touch with Life through its particular current of life, and where all parts work coordinately to perform their functions for the purpose of the life of that structure, organism or being, and where the organization as a whole contacts the flood tide of Life and its currents of life.

As people of the world, are we living? We are not.

Man as a physical structure, as an animal life, as a thinking entity, as a divine being are together an organization, but an imperfect organization. These entities each interfere with or prevent the action of the other, and so they impede and prevent contact with their respective currents of life. The organization of man as a whole is not in touch with the flood tide of Life.

Structures and organisms are included in the organization of man, but man is more than structure and organism. He is a thinking entity and a divine being. The infinite looks out at and into itself through the organization of man, but all parts of the organization of man are not conscious of themselves nor of each other, nor conscious as a whole. The organization of man as a whole is unconscious of the sources

of its life and its being, and is not conscious of the infinite which is through it. One part of the organization of man dominates the others. Man is an undeveloped, imperfect and inharmonious organization. Men are dissatisfied and at war with themselves and with others. Men are in a perturbed, undeveloped and immature state. Men do not live naturally as animals, nor do they live as divine beings with intelligence. A few types may illustrate this.

The laborer digging for a railroad across an alkali desert, or in the oozy bottom of a city sewer will at noon hour munch greedily at an onion, a bit of cheese and a hunk of black bread, and after his day of toil and his coarse fare at evening, he huddles together with other laborers in a low shed, or in a stuffy room with his family to sleep through the night for his next day of toil. There is little room in his life for the divine spark to enlighten his clay.

There is the mechanic who prides himself on his skill and with some importance and with jealousy guards some small secret of his craft from his fellow workmen, and with spartan heroism defends his union and his alleged rights.

There is the clerk who at his desk or behind a counter has long hours for a small wage and who with easy gait or a forced swagger stints his stomach to appear smartly dressed.

With less regard to dress, eager to gain favor and his pay, the fat cook prepares rich viands, rare dishes and new delicacies for the gourmand. The gourmand with cheerful glow, chuckles contentedly as each morsel passes his palate, and adds to the bulk and sensitiveness of his frame that is about to turn into a hot-bed of diseases, and at the end of the repast he lingers and plans, looking forward to others to come.

A stranger to plenty and to rich foods is the underfed woman in her needy room, who, with an occasional raising of her bent form for an anxious glance at her pallid child on its bed, plies her needle until her work is done and then gathers, with a yearning look behind, her scant garments closer as she goes through the biting wind to get a pittance for her work, which will buy enough to hold life in her child. Care has stamped its mark on her, and her features show that hunger has pinched her to the bone.

Beyond the needs of cruel want but with keen-edged hunger, the financier battles in the game of wealth. He plays for the kingdom of money. By his doings channels of the

world's supplies are opened and closed, stocks inflated, values depreciated, panics brought on, enterprises and whole industries wrecked, families made homeless, all in proper legal forms, while he moves men and courts and legislatures who are his pawns, and scatters bounties with a lavish hand or strangles commerce and institutions in his grasp. In the end he finds he is a broken reed, though he be accredited a prince of the world.

There is the lawyer, a puppet of universal law, though he should be its conscious agent. The lawyer and his business is created and maintained by the money power as well as by the avarice and cunning and iniquity of the people. He is the draughtsman of the man made laws and the instrument used to break or distort them. He is made to draw forms to legalize unlawful courses and is employed to defend them. He will engage to defend a man or is ready to prosecute him. His mind is at the service of either side and he receives loudest praise and most liberal reward when he secures freedom for criminals, weaves a legal net around his opponents, wins a case when the merits are overwhelmingly against him, and seems to prevent the administration of justice.

(*To be continued.*)

MODERN PHASE OF "FAITH."

By A. W.

President Schurman of Cornell University says that educated men no longer regard the "facts" in the Bible as true. He regards the Bible as simply a mould into which religion was poured two thousand years ago. "The Christ of the Twentieth Century," he affirms, "differs from the Christ of the Nineteenth and preceding centuries. I do not attempt to explain the miracles attributed to Jesus Christ by the Bible." Further he remarks: "Although we are recoiling from the domgatisms of the Bible, yet I believe no age since Christ came into the world needs the gospel of Jesus Christ as does our own age, and no place needs it more than our sects of learning."

EXTRACTS FROM LETTERS WRITTEN BY WILLIAM Q. JUDGE FROM LONDON IN THE SPRING OF 1884.

To A Long-Time Friend.

IN the winter of 1884 news came to William Q. Judge in New York that the long severed relations between himself, H. P. B. and Col. Olcott were to be renewed, and the pen work resumed just where it had been laid down at the time of their departure for India in 1878.

Never came pleasanter news to a devoted co-laborer. He had longed and prayed for the time to arrive when he could go away and be again engaged in the work he best loved, and no sooner was he sure that he had the bidding to come than he hastened away, offering himself wholly and unreservedly to the Master's cause, ready and willing to dedicate his time and talents and life itself to the service of humanity. Some letters he wrote to friends he left behind are interesting reading, even at this long remove from the date of their writing. He had to spend weary weeks in London, waiting for the coming of the travelers from India, and there were days when the solitude of his mind saddened the heart, and strained the strength of his body. During those days he found solace in letters and was cheered by the messages that kept him in hope and courage, for he had gone from New York to remain away permanently if necessary, and in any event, to go to India before he returned again to his New York friends.

Extracts from London Letters.

This is the end of this chapter. The sheet of extracts I enclose you I took last night from the letters in S.'s possession. Of course that is not one twentieth part of what he had,

but I thought those would be of use to you and the other two disciples. . . . . A letter came from H. S. O. yesterday to S., posted at Marseilles, saying they, H. S. O., H. P. B., Mohini and one other chela, would be in Paris perhaps one week, and then would be here, except H. P. B., who is furious at treatment of the ∴, by the London Branch, and who says she will not, but will stop in Boulogne in France or other place to go on with her new Isis.

Today forenoon I have had an awful time such as I never had. It was at 5 a. m., your time, but 10 here and onward and up to now. Awful. Such an outside pressure on me to go back to the U. S. and to any other fancy you can imagine, suicide, anything. There is no cause for it in me. Went to bed early last night. Maybe the influence in—is bad, or that in my hotel. But whatever it was and is, it began in the street suddenly without preparation, and instead of growing up to strength it rushed upon me just as if you had made the determination to force me out of my path.

Ah, my friend, the path is dark and now as I write I am in the valley of the shadow, which is so horrible because I know it is not caused by my wrong doing. My time has been spent in the day in going about to see this place instead of in writing, and in the evening at S.'s except last eve when I was home at 9:15, read the Theosophist till 11 and then to bed. Nor have I had bad thoughts. They have dwelt upon the Masers, upon you, upon the situation.

I shall telegraph Olcott today and then when I get reply —what? Such is the state of my mind. I have lost my steadiness and after all these years. Dear friend, help me. Of course when you get this I may be out of all annoyance, but there is a comfort in addressing you in this letter. You are now either up or awake, as it is 11:30 here a. m. . . . . Goodby, Love to the whole △ and may we soon be able to see clearly what the whole affair is to be.

Just before dinner I went up the Dome of St. Paul's and into the great bell placed on top from where a grand view might be had. But the eternal fog prevented, although this is an exceptionally fine day indeed.

The stairway is inside between the two sides of the dome, and the ascent to the ball is difficult. Don't know how you

could do it. It is a cylinder with heavy iron bars on each side and a perpendicular wooden ladder. You brace up against the sides and ascend the ladder holding on by the heavy bars —only one at a time can get up, and up there it is open, but not enough to fall through. So I have done nearly all there is. Today I am going with Thomas, a friend, to the Parliament Houses.

My depression must not affect you, as it is quite likely to go away soon.

I must close again. 1st An engagement. 2nd The Mail closes. 3rd There is a snuffling man in this room, whose continuous snuffle drives me mad. Goodby again.

Your Brother, W.

Grass from St. Paul Church yard.

Last eve I went to dinner to Miss Arundale's, . . . West. Keep that address. She is a very charming woman and so in earnest. She lives there with her old mother who, although aged, is as fresh and intense in Theosophical pursuits as a young man. Today I went to S.'s. He was very glad to see me and showed me his treasures. I will copy M.. picture for you—a side view—and send it in my next. He has three heads of K. H., a very beautiful man. One is finished very highly, and the next are merely outlines surrounded with blue. But he says all are genuine. He has also some pictures of two or three chelas in Madras. He has another photo of a man lying on his side, with long hair and such eyes. The face has strangely affected me ever since. This is his position. He is leaning on his left arm with two fingers under his mustache, which is large and black. His nose is very large and straight, and the eyes are enormous and have a similar expession to those in that of your Master. The face is youthful and strangely old. Do you know who it was?

The dinner at S.'s was of vegetables, and I stayed there until 11:30 p. m. coming home to hotel on the underground railway. I was therefore at S.'s and I thought much of you—from 3 to 7 p. m. your time. Zeno was there in full force rushing about the room after dinner, and I was wondering why, when there arrived an Indian mail containing a letter from Olcott from Adyar in S.'s care. Olcott and H. P. B., if she comes, will stop with S. What you saw of her prostra-

tion was right. S. says she is very sick, and oh, how tired. There is a late picture of her there, showing her the image of fatigue.

I read them some of Damodar's letters and they were very much interested. But, notwithstanding their large opportunities, I do not think they are as advanced as you and of course they have not got your powers.

I am rather at sea not finding anything here from India, and until I heard Olcott and H. P. B. were coming so soon, was tempted to go on the next steamer to Madras. I think I will await their arrival as Mohini will be able to communicate with ——. Mohini is coming for the purpose of instructing these Londoners.

. . . . Well, another week has passed by and I am really further back than I ever was. The magnetic atmosphere of London is horrible. There is a place on the Strand on my way up here which I located this morning, where a wave of despair just overwhelms me, and I keep it after that nearly all day, and there is no other way of getting here. And then my dreams are bad. Last night I was watching the sea as it rolled in fiercely upon the shore, and although I was safe, yet I do not like it. Then I was among rivers that had dried up almost, leaving poor fishes gasping. The only redeeming feature was that I had a lot of birds. Then I slept again and met my sister A. and asked her what those dreams meant. She said, "they mean well, or that you will spoil your business, or your aims by your own acts." Curious, wasn't it?

Sunday in London is dull. Such is the respect for the day that by law all the public houses are shut during church hours, and all the underground trains stopped. Then with church over, all the gin palaces are wide open again, and everything goes on in full vigor. What hypocrisy is this. I suppose they are afraid that the working classes may disturb their worship of the most High God, if the public houses were allowed to be open. After that worship is over and all the silk and broadcloth has gone home, the poor people may revel and drink as they like, and then go to the abbey for the evening service.

I went there last night at 7 and was soon flanked by an old habitué of gin shops, whose liquor laden breath mingled

with the strains of the music and the voice of the preacher so that I began to fancy I was in a cell with a roystering keeper, while the priests and boys passed my cell window chanting.

Such are the softening influences of English civilization and municipal regulations. Here was this drinking man actually listening in the sacred Abbey to the platitudes of Rev. Canon Maurice Spence, who was dilating upon the necessity of the well-to-do making sacrifices for the poor, while he, the Rev. Canon, no doubt went home every evening to his chops and ale.

What, a Canon drink ale? Why, of course. Every one here drinks ale or beer and eats chops eternally. The English phrase is either "Let us go and kill something," or "Let us have a chop and some bitters." For my part considering this love for beer, I cannot understand why the English and Germans have not long ago consolidated with beer for a basis. I presume the reason is the difficulty of drinking beer and talking German at the same time.

I went over to see M—y at 11:30—M—y is now well off, his father having died leaving him means. He has given up the law and studies philosophy. He has known H. P. B. and occultism as long as I have and hesitates about India. I asked him why, today, and he says there are so many dubious things about it for him. He knows the voyage is not much but is afraid after getting there he would find out nothing whatever, they seem to dislike English and Americans so much. His trip to America in 1875 was taken solely from reading Olcott's "Visitors from the Other World," and in order to see the Eddies. It was then that he met H. P. B.

No news yet from Olcott or the native. I walked over to M—y's from the hotel and it took me 40 minutes. I went along the Thames embankment, across by the Abbey and Parliament House and down Victoria street. The day was fine and the walk delightful. All along I was thinking of you and wishing you were with me.

This letter goes to-morrow, Thursday—so I will drop it now as I am going out with Thomas.

This paper I am writing upon is the last of my acquisitions through my South American speculations. Behold then the result of much weariness of spirit and much investment of money.

Yesterday I went to the British Museum, and found that the building, like nearly every other one in London, is hidden from view as you approach it.

It is a fine building standing in front of Russell Street, and which you could walk within two blocks of, as I have done several times, and not know it was there. I assure you that had I been aware it was there I should have visited it several times. As it is not furnished with a dome as St. Paul's, it is not caught by the eye from a distance. The street coming up in front of it is Museum St., and is very narrow indeed, so that as you come along all that you see is a small part of the vestibule. Museum Street leads into old Drury Lane, one of the most tortuous narrow old streets that I know of.

Outside on the steps are placed two New Zealand stone gods presented by Queen Victoria. Inside the door you have to leave cane and umbrella and can buy, if you wish, the general catalogue, of which I send by this mail a copy to you, or any number of special ones.

You pass up the flight of stairs on the left along which are placed a lot of East Indian bas reliefs from the Buddhist Temple of Amravati. This interested me very much and I spent a good deal of time I knew I could spare from the Greek Gallery, in examining the figures and their attitudes. The collection of Indian articles is not large, but the Assyrian and Egyptian collections are very large and splendid. There are some corridors filled with these objects, such as statues, coffins, etc., and the impression made upon the mind is very solemn indeed. These enormous stone sarcophagi and colossal statues fill one with awe as well as admiration for the people who made them. I felt more at home there than I did in any other part of it. There was one enormous reddish stone arm and hand 16 feet from the shoulder to the fist. Just think of the whole of which it was but the arm! As one looked at the colossal block granite figure of the guardian of one of the gates of the lower world, the imagination ran back to the glorious past of Egypt when that statue sat silent and motionless in the hall of the temple, while the processions of priests went by, or while their incantations evoked to view the elemental shapes of which the statue was but a copy. Oh, how I longed to have you there with me that you might relate what dim shapes you would see flitting about, harmless, sad, won-

dering where the past had gone; questioning why the rites of the ancient days proceeded no more, and looking with still greater wonder upon us, the modern barbarians.

There were no dire or evil influences there and my sleep was not as much disturbed after it as it often is by the things I succeed in taking over from the Theosophical Fellows.

I want very much to learn what is the connection between me and you and Egypt's past.

I felt quite at home also in another gallery or stairs, where the Egyptian Book of the Dead is, and where I could see the same figures as you find on that little panel I painted you.

The mummy room was also intensely interesting. What thoughts crowd upon one in such a place. How you realize the vanity of human life and the constant turning of the great wheel of the universe, in the rapid and rushing river of Time. There on a shelf is the arm and hand of some being who lived so many centuries ago.

After dinner I stopped into a tailor's on Ludgate Hill and ordered a pair of trousers costing $4. They would be $10 in N. Y. You don't care about that, but it is an item of news!

Went over to S.'s last eve in response to the enclosed letter which I send you. Found there himself, his wife and a Madam Gebhard. He had another letter from Olcott saying they had sent ahead of them to London Sorabjé Padshah, a native and chela whom he asked him to meet. S.'s object in sending for me was to ask me to take the young man with me, which I will do gladly. S. said of course he would meet him but he couldn't imagine why they sent him, and what they expected him to do. Now my idea is (which I carefully concealed) that they are sending him so as to try S. and already S. in advance does not do the hospitable thing.

The idea of a Londoner leaving a stranger the task of selecting a place for a Hindu, who, of course, is a strict vegetarian. He cannot get on as I can, and it is ridiculous to propose putting him in my hotel. I suggested a room for him near S.'s house, but he replied that that was a vague thing. Well, it is vague in that he would have to select it.

He used up a good part of the evening in a discourse as to what name the grandsons of the Duke of Edinburgh would

be able to bear. Of course that is all right, but it seems to me there is but little time to spare for such discussions.

I did not go to S.'s dinner last night and refused an invitation to dine there to-night on plea of previous engagement. I asked him about his sight of K. H. and he related this: "He was lying in his bed in India one night when suddenly awakening he found K. H. standing by his bed. He rose half up when K. H. put his hand on his head causing him to fall at once back on the pillow. He then, he says, found himself out of his body in the next room talking to another adept whom he describes as an Englishman or European, with light hair, and fair and of great beauty. This is the one Olcott described to me in 1876 and called by name ——. Please erase that when read. I think it is also the one you have seen and called English, with light hair. S. says he is very high. He describes K. H. as looking then not exactly like the picture now in his possession, but with some resemblance to it.....

Now am I not———a good correspondent? Since February 27th have not met a congenial soul save Thomas, and he does not reach up to your elbow in sympathy with me. Surely I will never meet again three souls so kind to me as you three and never again one like yours until I meet myself. Good night.

March 20th. Good morning. No further news from Olcott or the rest. Give my love to the other two sides of the triangle. I will consign this as it is to the mails and write you again Saturday. And I ever remain,

Your Brother,

WILL.

Yesterday I spent a few hours in Hyde Park walking along Rotten Row, and looking at the blood roll by. It was very common in appearance. The best people are away, they say, but I saw enough to show what the average of beauty is here.

The Albert Memorial is here with those groups at the corner that have been so much photographed and distributed over America. It is very homely on the whole: too much gilt and colors. Prince Albert is seated colossal in size, all gold from head to foot in a gold chair inside of a little temple. However, as a memorial it is a magnificent thing. The next

thing for her Imper. Majesty to do now is to put up a memorial to John Brown.

Telegraphed Olcott to Nice yesterday and just got reply. It is now 11 a. m. He says to meet him in Paris on the 27th and that a letter follows the telegram. Well, this is some encouragement for a weary pilgrim, especially as said pilgrim is getting blue.....You can easily see how blue I was getting with the surroundings here.....

Oh, how I wish I was out of this. London is horrid. Too much beef and beer. I walk about in a mental cloak, and do not care either to see or hear.

There is no more for me in London so my next epistle will be from Paris. W. Q. J.

In the April issue of The Word will be published some extracts of letters, written by Mr. Judge while in Paris, and accompanying these one of the best and most characteristic photographs ever taken of him.

MENTAL STATES

C. H. A. B.

WHETHER you take Wrath in the subjective sense of anger, or as the objective result of sin and misery, it drives man into a dull, obstuse, gloomy condition of inward being, very much like that which characterizes the first, the dark ternany of the Nature-forms of Jacob Boehme. The characteristics of this state are fundamentally the same as those of sickness. Sickness falls upon us as a dull and gloomy condition of mind, and, if not broken at once, it breaks forth in the body in violent pains, transposing the action of the wheel of life, for this false influence nourishes itself upon the Archons, or life-principle. The Archons is an alchemistical term, used by Van Helmont and Paracelsus, to express the Jiva, the vis viva, or principle of vitality. So long as our mental state, or the Self in its relation to the Universal Self, is true and harmonious, so long we are in health and draw our strength from the Archons. But if we act irrationally and fall out of harmony with the Universal Self (or commit a sin) then the wheel of life turns feverishly and is subject to a "fiery" oscillation—and we are, what we call sick.

A MASTER AND HIS PUPILS.

By One of Them.

(*Continued from page 295.*)

"The seal of the mysteries locks the lips of the real pupil even against the chances of personal weakness or indiscretion."—*The Master.*

THE woman was alone again, her dejected air betraying the regret she felt at losing her companion. Suddenly she rallied from the depression, and turning round, wakened the dog. He moved with difficulty, as one recovering from a mesmeric stupor, and then walked contentedly ahead of her through the shrubbery. Scarce heeding where she was going, she would have wandered into inaccessible places but for the animal, who with instinct more unerring followed the line of bent twigs and broken weeds, and guided both aright.

Suddenly she halted, seeing before her in mid-air a fairy-like scroll on which were traced these words: "If the attitude of the hour is maintained throughout the effort, your apprenticeship ends in victory." The words blazed in golden brightness for a moment and then faded out.

"O Rath, dear Brother!" she cried, "you give me a great promise;" and then sinking her voice to a whisper, she added, after the manner of her childhood's teaching, "God in Heaven bless you!" Hastily she went forward now, upborne by the excitement she was experiencing.

She realized that she must control herself, but the events of the morning had affected her powerfully, and she was at war with the necessity of going again among ordinary people, whose conversation she had to confront. Seating herself, she called the dog, and when he had stretched himself beside her she forced her mind to dwell upon this animal and all animals, and by persevering in this train of thought she was led to recall all the individual dogs and other dumb creatures she had loved in her life, and to summon from the shadows of the years the pets she had cared for and by whom she had been taught lessons of love when a child. After her composure had returned she resumed her walk, and soon was

near the wall and calling to Antoine. But no answer came, and climbing as best she could, with the aid of the sturdy saplings, she mounted gradually the high ascent, and saw at some distance away the escort which she had left a few hours before.

The drowsy lads bestirred themselves, and soon she and they were travelling back over the road they had followed in the early morning. Antoine could not repress the curiosity he felt regarding her trip, and timidly inquired if she went to the monastery.

"No," she replied; "but near enough to satisfy me."

"It is a haunted place, miss," the peasant boy said, anxious to make himself agreeable in view of the silence of his rather crestfallen friend.

"No matter, Pierre; I am back again alive and well, though very weary."

The lad eyed her suspiciously, and then gave his attention to his patient donkeys. His whip he was not permitted to use, and he had to supply that deficiency with continual reproofs to them. At the gate of the inn the good woman watched the approach of the party, and was solicitous to have her guest partake at once of food; but the latter declined all but a glass of milk and a roll of bread, and taking these to her room, she locked the door, and soon was sleeping off the fatigues of the day. When the innkeeper and his wife sat in the twilight talking of her and regretting that she had not joined them at the evening meal, her enfranchised soul was miles away from the prostrate form—in the presence of the Teacher and his pupils, the faithful Hindu beside her, and she in her superior state scarcely conscious of her personality or its limitations.

* * * * * * * *

A pupil had asked her on entering the hall where they were seated how she made the separation between the body and soul, and she was describing to him the law governing these two conditions of existence, and of the means which might be used when the plane of activity was desired to be reversed.

"But how did you obtain the knowledge, and how do you apply it?"

"I found it," she answered, "in the strong box in which

occult wisdom is stored, and I opened the box with the only means that exist for the purpose—intuition."

The Master approved the guarded reply, and willed her to gather her strength for a task he wished her to perform. She instantly with a sign showed that she comprehended the thought transferred to her mind, and mentally thanked him for permitting her to do his will.

The pupils watched her quiet form, luminous at times from the aura about it, and one of them remarked upon the unusual power she was displaying. She was floating above the floor, though apparently standing upon it, and her figure was strikingly interesting, veiled in a gray material that seemed as light in texture as the breeze which blew gently through the wide-open windows.

"Rath, look at the atmosphere about me; is it not strangely light?"

"Yes," he replied; "your spiritual supremacy is very apparent now. Do you any longer fear the wayfarers you may meet in your astral journeys?"

"I have no sense of fear of anything, and I feel as if I could easily fly. See, I have new strength!"

Rising upward, the small body floated without apparent effort over the heads of the pupils, and then higher and higher still, until she was scarcely visible in the large hall, whose vastness was lighted only by the moon's rays. The pupils followed every movement with breathless attention, and even the Master's presence was forgotten for the moment.

When he willed that she should descend, she came swiftly through the air to the Hindu's side, where, facing the Teacher, she waited his command. Looking at her intently, he willed that she should go to London, and carry a message to the Brothers gathered in a house, whose locality he indicated. He gave her minute instructions as to the manner of her approach, saying that he would not send a message announcing her, but would leave it to her to make the visit in her own way.

A grateful glance at him and a look into the Hindu's face as she rested her hand on his for an instant, and then she was gone. The Hindu lay down upon the floor, stretching himself at full length, and with closed eyes and rigid muscles remained there until the return of the Psychic. The Teacher continued his instruction, which had been interrupted by the

entrance of the astral form, and was explaining the kind of knowledge required to be obtained by those who were striving to learn occult secrets. A comprehension of the nature of the universe and of the object of man's existence on the earth was his explanation, and he was followed with close attention as he talked of the relation of action and knowledge and the three qualities of *satva, raja,* and *tama* existing in every mind according to the circumstances under which a man has lived his life.

He was expounding the different kinds of action in which a man may engage, and had pointed out the beneficial results arising from a performance of disinterested self-duty, when the Hindu lifted himself from his reclining position.

"Behold an example of unselfish devotion to a fellow-being," said he, pointing to him. Then the Master himself sat as one in deep reverie, until the form of the Psychic appeared again in their midst, bereft of much of the vitality and power which had been hers. The faithful disciple rose to his feet, and approached her side, making no sign of outward service, but evidently helping her to recover herself. She breathed long, soft breaths, and when she had inhaled air many times, she extended her hand to the Hindu's, and rested it on his, smiled her gratitude to him.

Then making a low obeisance to the Master, she carried on an unspoken conversation with him, the purport of which none of the pupils understood. The Hindu was unfathomable, and what he knew none could rightly surmise.

Obeying the Teacher's wish, she turned to the pupils and said:

"Rath aided me on my journey, and helped me to reach the locality in safety. Master made me see the members of the Brotherhood in session to-night in London; there were many gathered in the room, and to the head of the Order I made myself known. The others were told of my presence and saw me, and they expressed full gratitude to the Master, and sent greetings to the *Circle.*"

"Did you take part in conversation with any one of the group?" one of the pupils inquired.

"To no one did I speak but to the Teacher. He was instructing those about him as to means of developing psychic power, and when there seemed a suitable opportunity I stood in their midst, and gave him the note Master wished me to

take to him. He recognized me instantly, and all the group rose up as I stood with them. They were kind, but I had almost no strength remaining, and when on my way back, after Rath had dropped the signal, thinking I was near enough to come safely, I should have been delayed by weariness but for Master. He saw me fluttering for breath, and quickly sent me strength."

"Did the group manifest surprise at seeing you among them?" a persistent pupil queried.

"Not more than I did in noting the people. I saw they were about concluding that the work to be done for the West must be undertaken outside of the great city they were in."

"And did your coming convince them that one place is as good as another for a Psychic's work?"

"No; and neither is it; without Master and Rath I could not live a moment in transitions of this kind. Cities are destructive enemies for Psychics to encounter, if they are to be in the two worlds alternately, as I have been to-night."

* * * * * * * *

The Master and his two disciples were left alone together, the latter having been taxed sufficiently for the time. Into the inner sanctuary they now entered to contemplate the universe as Psychics, and men and women of the world-plane cannot penetrate the veil which separates it from them. They rarely discover that there is such an addition to the planet they inhabit. Their real lives are lived only in dreams; in their waking life they forget the other half of existence. If but for one instant man could remember his sleep, he would not treat dreams as phantasies of the brain.

* * * * * * * *

The wonderful transition from waking to sleeping goes on as night comes upon the world with ever-recurring regularity. The souls of men refranchise themselves from the body, and then return to their bondage, helpless to reveal themselves.

And the MYSTERY lies just across the threshold of sleep, and is but a step in advance of it, yet it remains an undiscovered country.

* * * * * * * *

The pupil had now met her Teacher, and was sure of his identity on the physical plane, even as she was of his psychic nature and powers. She had, in so doing been enabled to

solve some perplexities of her past, and in the assuring comfort gained from this new consideration of actions performed ignorantly, she realized how many pitfalls exist for the unwary feet of psychics whose natures compel them to be engrossed in material cares and duties.

In the seclusion and peace of the place and time to which she had now come, the old sense of pain and humiliation for herself had passed away, and she was inexpressibly calm. It seemed to her that her real nature had been released suddenly from a stifling bondage, and the inherent strength of it was vividly realized.

In the interval which had elapsed after the events narrated, she had almost constantly dwelt in the interior self, and the Spirit, for the first time in her present incarnation, had opportunity to free itself from the prison in which her personality confined it, and be conscious of the two phases of existence at one and the same time.

Now her body was extended on the floor of her safely-secured room, and her soul was absorbed in meditation.

The thoughts of others, one of the most disturbing of all influences upon a student of occultism, were removed from her by the intervention of the Teacher and his disciple who were watching over her and protecting her from outside disturbances, while hastening the process of liberating her dormant higher powers. Lying thus prone upon the floor, hearing the sounds of nature concealed from the ear of flesh, she was conscious of a new sympathy in all forms of life. Like the beneficent angel the spirit of peace brooded over the troubled waters of the soul and lulled it to deep rest. The horizon which had seemed so narrow was now co-extensive with the universe; she was a part of creation, and no longer an isolated being liable to pain, and disease, and death, such as mankind creates for himself by his existence here.

She was no more a mere creature in the sense of subjection to all these things; she was a creator, opening up new vistas of life, and revelling in fresh scenes. Her attitude toward her personality changed with the transformation going forward in her spiritualized being. She was humble in the extraordinary development that she was receiving, but with no taint of humiliation, which was a cloud habitual to her mind when thinking of her life and its contradictory phases. She suddenly remembered a sentence of the Master's written to

another, to the effect that, "the step gained by surmounting grave faults is much more firm than the step gained by the practice of any virtue, for a person who goes on practicing virtue in his own way, without being familiar with any particular evil, is at any moment liable to be beguiled by the alluring temptations of vice in some form, and once immersed, he would find it exceedingly difficult to extricate himself from its trammels if he ever thinks of doing so at all."

She who had been the embodiment of so many mistakes felt a sudden redemption from their miasmatic influence, and was in that hour no longer anchored to her past. She realized now—she was one with the Divine Spirit, without beginning and without end: a traveller and a pilgrim in this world, but heir to life in all its higher forms in all the other planets beyond this one.

For her Teacher, toward whom she had hitherto felt the utmost reverence, and in the presence of whom she was ever mindful of her real unworthiness, she experienced a changed sensation. No longer dependent in feeling upon him, she felt a great nearness to him, and once or twice was swayed by a mighty impulse she could scarcely control to command the knowledge of her identity, and the reason for her psychic association with him; but she checked it, remembering his oft-repeated injunction, to use no violence of will—that would react upon herself in trying to explore hidden secrets. Had she persevered she could have fathomed the occult truth, but the revelation coming in that way would have given her confusion and some painful regrets.

Her body was stiff from a long-retained position, and her neck seemed lifeless; she realized the wrong she was doing herself, and gradually turned toward the open window through which the sunshine was streaming. Glancing up as she did so, she saw on the quaint wall paper above it some words from the Master. They read:

"Face to face with the mystery of the ages—Thyself. Knowledge gained in this study is wisdom."

The greatness of the peace that flooded her seemed to increase as she watched these words, and the air was wondrously light and invigorating. She thought of Rath, wishing that he might come to her as she rested like a child in the atmosphere that enveloped her. He was in her presence almost as soon as her thought had gone out from her, and

was saying, "Continue for as long a time as is permitted you in the currents of the beautiful Akasa, which the blessed Teacher has revealed to you, and may you have strength to retain enough of its power to protect you in this life, even though you should wander away from the presence of the Eternal Spirit, or lacerate the sensitive soul which until now has suffered most from self-inflicted wounds."

The pupil rose and stood near the Hindu, whose shadow-self leaned against the frame of the window.

"Hours ago, Rath, years ago it seems to me now, I lay down to try to meditate upon my fitness for the work I so ardently long to attempt, and before I knew it I had passed into a condition unusual to me. I was not out of the body, nor yet in it, but I seemed a part of it. Most strange harmonies I heard from without, and my interior self seemed illumined as never before. Do you think Master's thought was with me?"

"Blessed be his pure name," reverently spoke the Hindu.

"He alone could have given me the strength I felt, and helped me to the resolution taken never to grieve again, or be cast down. It seemed to me that for the first time I am fully conscious that I am in the Path, and forever linked with those who are pressing forward along its narrow way. At last that which is lost is found, and the change that men call death has passed over me in a sense, and left me in full possession of myself. I have not lost my body, but I have gained my soul, and that is a phase of resurrection which death brings us, is it not?"

"You have mastered one more lesson in occultism at least," he answered; "you have realized the irrevocable law that once having entered the Path you can neither go back nor stop, and the abyss which opens behind every step taken you have looked into without fear or trembling. I was watching you from the distance, and saw your impulse to hasten on to the full knowledge of the Holy of Holies hidden in your own being. The effort made, and the victory won, placed you dangerously near the Dweller on the Threshold, which you could not have overcome had not your higher sense triumphed in the supreme moment. You will not again be tempted to try to discover without the Master's consent the secret of your individual identity and occult relationships. It is well; great responsibility comes with it, *Upasika,* and the old

karma should be exhausted before you demand to know this. Find the Divine Self, but leave the secret of reincarnations to be divulged at the right time and in the Master's own way."

The disciple's eyes rested upon the bowed head of the neophyte, and he softly continued:

"*Upasika,* your senses are bathed in the spiritual magnetism thrown upon you by the Master. I would like you to look into your soul, and tell me the strongest desire there."

The pupil looked up quickly into his face, and with quivering voice, replied:

"A moment since a shadow crossed my soul, cast by the regret that not all who strive for the Path attain it in the hour of their seeking, and I felt a tender yearning to help every part of humanity in its blind struggle for truth. That was all, Rath."

"And that is CHARITY, Sister, the greatest of all the virtues. I would that I could assure you of your full privilege to do this, but I see the road before you, and must warn you of the pitfalls that will be about your feet, when you go to the Master's work among men. When the golden chalice was held to your lips but now, you did drink eagerly, and your desire to serve your fellow-beings permeated your being as you accepted the gift.

"But what will you do, *Upasika,* when you offer it to your brother-man in the spirit in which you received it, and he dashes it to the ground?"

The woman looked at him curiously, and the radiant light that had been on her face faded away as he continued:

"The world is not ready for any great truth, and occult power, such as you are familiar with, is strange to the race which has not yet started toward the development which will compel it to unlearn its materialism. How many of your countrymen, think you, are ready to grasp the truth, and arm themselves to strive for its possession? Your pathway will be beset with danger, *Upasika."*

"Then why, Rath, must I attempt that which I may fail in performing? Rather let me never utter another word or send another thought to a human being, than to mislead even the least of my fellow-creatures."

"You are not conscious of your past, or you would know that you are one of those who must tell the world of the dawn

of the new reign of mysticism; the occult secrets must be unlocked to some, and, as you have been taught, so must you teach."

"Give me counsel, Rath."

"Be it so, Sister. You are yet under the spell of your personality, and its power is overwhelming at times. An illumined mind is yours, but with that frail body can you go on in your self-imposed task of exhausting the old karma brought over with you from your former lives, and be thrown in contact with the materialistic tendencies of the age? Can you keep the great command—*to do, to dare, and to be silent?"*

"Your nature gives you marked advantages; you have won merit by actions, and are sustained by those with you in the Path, but there will come confusion through the broken vow —*to keep silent*—while doing and daring."

The woman turned toward the window, and pointing to the monastery, said:

"I will look unto the mountains from whence cometh my help." Then tracing mystic letters in the air, she gazed dreamily away in the distance while awaiting a reply. Soon a soft, low sound, like that of a lute-note, passed by on the air, and later the pupil, turning to the disciple, exclaimed:

"Master says, 'True Knowledge is the only lamp that can give light along the Path.'"

The Hindu smiled sadly upon the uplifted face, as he said: "Upasika, you need true knowledge. Do you realize that not a pupil in all the numbers that are at the feet of the Master ever striving to learn, would think of sending out to him as you do for answer to the questionings which arise in their minds?"

"Have I wronged him, Rath; oh, I would not do that even to gain Nirvana!"

"No; given him needless trouble, but not harmed either him or yourself; but think, *Upasika,* how came you by such a right and such power? I bid you dwell upon this thought in the hour of meditation."

"I will, Brother; but tell me now what true knowledge is? I must understand the Master's meaning."

"It is this," replied the Hindu. "True perception is true knowledge, and this may be defined as a capacity of the soul; the sight of that higher intelligence whose vision never errs.

"But the higher intelligence can never be exercised, except in seasons of great physical calm. It is only when all physical and mental disturbance is quietest; when there is perfect repose of mind; it is only then that the individuality becomes a vehicle for the manifestation of the WORD. The Hindu allegory has it that Krishna is born in the dead of the night. Krishna represents to you, an occultist, the same principle as Christ—that is, the seventh principle, which is the same as the Atma of the Vedantins; the Logos of the Christians; in short, the Divine Spirit; *the manifested Son of the unmanifested Father.*"

"Do you follow me?"

"Yes, Brother."

"In the Bible of the Christians is taught 'Redemption through Christ.' This means the seeking of the right Individual relationship with that of the Universal Spirit. The occult teaching varies little from this teaching."

"Man's higher nature is indivisible, or, rather, the Divine Principle is. The Human Soul is universal, and hence he who would live and enjoy eternal life must live in and through that Human Soul—the Divine *Atma.* Therefore it is that sense of personal isolation brings on death and annihilation, while genuine, unselfish philanthropy puts the individual en rapport with the Divine Spirit, and thus gives him eternal life. That Divine Spirit being all-pervading, those that put themselves en rapport with it, necessarily put themselves en rapport with all the entities en rapport with it."

"Is it possible, then, Rath, for us to escape death by becoming en rapport with the Logos?"

"Death in the sense of unconsciousness, pain, dread, yes. It is but one of many changes which the Self makes in its passage through matter. If, and it is a possibility that you can establish relations with those who have succeeded in extricating themselves from their lower, animal nature, and have evolved their higher Manas (the fifth principle of the occultist), thereby making it permanent in its strong union with the Buddhi and the *Atma*—in other words, with their sixth and seventh principles—then death, as you understand it, may be spread over a long period of time, and be passed without defeat; in other words, it may be experienced without loss of consciousness. A strong desire to live will give you the chief element of longevity. But this desire must be

based upon unselfishness. The strong Will is developed by no other means. This must be cultivated to the point where it will overcome the inherited tendencies of the body to repeat physiological processes of its ancestors. When you have eliminated from your body all propensities to sin, destroyed one animal propensity after another, all cravings of the flesh and abandoned fear, uncharitableness, hatred, and ambition, then will death be as completely in your power as you are now in its. Existence is no longer an inexplicable mystery to you, you have higher conceptions of life than is common to the race, and it remains for you to escape from *Kama Loka* to become a disciple of those who act through the higher principles in man."

"These are the Mahatmas, Brother?"

"What is a Mahatma?" he asked.

"I have no other definition than 'a God-like soul,'" she said.

"It is by means of the sixth and seventh principles that a Mahatma must be known, therefore your definition is a good one. But is it his physical body that we call a Mahatma? No; for it must perish sooner or later. A Mahatma lives in his higher individuality; and, remember this, *Upasika, to know the Mahatma* in the true sense of the term, he must be known through that instrumentality in which he is centred. The body is a mere fulcrum of the lever through which physical results have to be produced; but for him it is like a house he inhabits so long as it serves his purpose."

The disciple seemed lost in reverie, and the pupil dared not speak, but she thought that to comprehend fully even his definition of a Mahatma she must realize true knowledge so as to distinguish it from the false.

"I will try to explain to you," he said, as though she had asked the question aloud.

"It is a well-recognized truth that knowledge increases in proportion to its use—that is, the more we teach, the more we learn. In the same manner, the more an organ is exercised, the greater is its functional activity increased, provided, of course, that too much stress is not laid all at once. So also is the *will* strengthened the more it is exercised; and the more one meets with temptations—which there must be if life is lived with companions—the greater opportunities has the student of exercising and strengthening his Will. Of

course, in this process—though this is looking far ahead—there does come a time when the constitution of the person is so far changed as to incapacitate him from work on a physical plane, and he must then work upon it through higher planes, into which he must retire. But till that time arrives he must be with humanity, and unselfishly work for its real progress and advancement, which alone can bring true happiness."

"Do you comprehend that spiritual faculties demand instruction and regulation even more than our mental gifts? If you do, then realize how great a blessing you have obtained in your union with the occult students; they are the spiritual truth-seekers the world over, and among them your karma has placed you. On the difficult Path you have undertaken to travel, you will receive in the coming years no more help and encouragement than you deserve in your personal earnestness of purpose and strength of will. The impelling force must be in you, and temperamental impediments will make yours a severe fight."

"And the issues of life and death are in my own hands, Brother?"

He gave a sign of assent, and then said, "It is wholly a matter of determined sustained perseverance in the right direction."

"The battle is half won to him who has the natural inclination for the life of a disciple, is it not?"

"The path of a disciple, Sister, is a passage-way strewn with reminders of battles with one's self. Self is the powerful enemy that he encounters at every step, and the conflict is never won until purification is attained."

"Is it not true, Rath, that the impulse to seek after this path —to love the occult knowledge—is governed by the past incarnation?"

"Clearly, there can be no interference with an individual's growth; the law of karma is the vigorous application of causation to personal conduct; and whatever your personality now, it is of your own make; no one has added to or taken away from your nature except yourself. You reap as you have sown; no other than your own hands smite you."

"Oh, Rath, if I were but an Initiate, and beyond the dangers of the world in which I am still a part!"

"Could you but read the sealed book of your many lives

you would not make the mistake of expressing such a wish. When you reach the plane of perpetual repose, and have come to a full knowledge of self, you will lose the limitations that now fetter you. Back to you will come the memory, never destroyed, though lost through repeated incarnations, of a higher life you have led on this earth, and of a greater being in which your real self was once enthroned."

"I have lived many lives; I must have had knowledge of each life, and, Rath, I now vow to enter upon the work of redeeming the memory lost in the changes of life and death."

"Such is the Master's will, *Upasika,* and now that you know in part, seek to open the doors of memory, closed by repeated sensations of birth, life, and death, and when that is done you will be enabled to renew your work where you left it off."

"Then, Rath—"

But the faithful helper was gone, and the unfinished sentence died on the lips of the speaker. A sense of weariness oppressed her ,and, wrapping her body in a light covering, she lay down to rest and was soon in deep slumber.

(*To be continued*)

THE DIFFERENCE

BY OLIVER OPP-DYKE.

He knows his food, he sees the bird a-wing,
He feels the winter's cold, the summer's heat,
He's sympathetic when I face defeat,
And happy when he sees me triumphing;
Perhaps the landscape's noble view may bring
A thrill of joy than life itself more sweet,
Altho' this dog of mine must lack complete
Appreciation of the fuller thing.
But naught can ever make him understand
The bloom of violet, the scent of rose,
The vastness of the heavens to be scanned,
The flood of life which higher and lower flows!
Nor can the outlook from our loftiest plane
Discern the height, the soul may last attain.

THE INNER LIFE AND JESUS, THE CHRIST.

XIV.

By C. H. A. Bjerregaard.

What is "Sacred" History.

MAN has a history but nature has none. Human history is a revelation of mysteries unknown to nature. Mind has a history and we consider it of eternal value and call it a "sacred" history when we speak of it, in contradistinction to the records and chronology of that which we call "profane" history. I will bring out in detail the distinction between the two.

The subject is not merely academic and distant. It is very near and practical. It is a subject directly interesting to everybody who lives a life of progress and regeneration. To everyone of us the problem comes sooner or later; do we live a "sacred" or a "profane" life, or one above either? This form of the question is another way of the old problem: do we or do we not live spiritually? But in its new form it gives fresh points of view and grows in volume. What is history?

I speak of history in the sense in which the word history was used originally and by the early Greeks, as an inquiry, a learning by inquiry, hence that knowledge we obtain by going to the sources; the information gotten by delving down to the roots of facts and at the same time examining these by mind. History in that sense is everybody's duty who pretends to knowledge about facts, be they mental or moral, in the actual world or in the spiritual. You can immediately see how important such history is.

As regards Jesus, we have no history in the sense of such an inquiry. We can not examine any witnesses. The records that exist are dogmas and not inquiries. But we may apply psychological tests to the traditions that have come down to us and in that way study them and determine for or against their validity. In the field of mind lies the whole Jesu problem. And it is far safer there than in musty library documents. The human mind is the same throughout all ages, no

matter how it may vary in forms of expression. If we examine the Jesu problems in mind, we may do with the ancient records as palæontologists do with petrified plant or animal remains. They can determine which parts go together and how they connect, and, they can supply the missing parts. They can do that because the remains show the systematic plan of the dead organism. In the same way mind shows the systematic plan of the Jesu story and we can, therefore, place the disjointed members in their right place and supply the missing parts. We can also throw out additions and accretions which do not belong to the original.

If we can ascend to the headwaters of his life and there find the streams to be the same clear water which nourishes our spiritual existence, we can then in confidence study his life and teachings, because we then have proof that they are universally human and that both he and we are individual expressions of a common fact. Such an inquiry is psychological and can give us facts as valuable as any actually recorded and as solid as any fact proved by natural phenomena and scientific processes. That method therefore is the only safe one to follow. On such a basis we can write history, both our own and that of Jesus. Such a history is truly "sacred history," such as that phrase ought to be understood. It ought to mean a history of a consecrated life and the transfiguration of such a life.

History later came to mean the record of inquiries. It means now the narrative or chronology of events, acts, which some one has inquired into and undertaken to tell. The value of such records depends entirely upon the love of truth of the narrator, but also, and even more so, upon his or her psychological status. Some of you remember when Hippolyte Taine created a sensation by examining Livy's Roman History by that method, and showed how incredible it was. Lately the Italian historian, Ferrario, entered the same field and with the same method and showed why Rome fell. If the narrator is idealistic or phantastic of disposition his or her narrative will undoubtedly be colored in that way. They can not deny their nature. If the recorder is religious, the narrative will reverberate with religious or pious notes. If the narrator is a dry, barren and withered soul, his tale will be so likewise. And so forth. Hence, historical narratives are of the most varied characters. Historical records as they are

found in libraries are all of that character, and so are the tales travellers or our gossiping neighbors tell. They are seldom true.

For the present, I shall consider only two groups of historians and history. In the one I will include those records which are colored by the scribe's desire to write to the honor of his god, to the glorification of what he calls revelations and in order to vindicate a divine providence. History, be its inquiries or records of inquiries, written with such motives is called "sacred" history. All other histories or inquiries are grouped together and called "profane" history. The word "profane" here does not imply blasphemy or anything sacriligious or unholy or vulgar. It simply means secular or uninspired. I have retained the word because it has gained currency in the sense I use it. In connection with the subject of my essays I shall, of course, speak more of "sacred" history than of the other.

As we have only one source whence to read a historic record of Jesu life, and that is the Sacred Scriptures, it will be interesting to analyze how "sacred" scriptures arise, and what "profane" scriptures may be; in other words, what is "sacred" history and what is "profane history?

I will start my explanation by an historic example, the story of Jeanne d'Arc as presented by Voltaire and Schiller.

Voltaire can only see the ridiculous in her, the extravagant and comic in this, that a young girl from the provinces thinks herself called to save her country and comes to court in arms and does what generals have been unable to do. He begins with these words,

> O Domremi, tes pauvres environs,
> N'ont ni muscats, ni pêches, ni citrons,
> Ni mine d'or, ni bon vin, qui nous damne,
> Mais c'est à toi, que la France doit Jeanne.
>
> O Domremy, thy poor country
> Has neither muscatel, nor peach, nor lemons,
> Nor mines of gold, nor good wine to damn us,
> But it is to thee, that France owes Jeanne.

Not a flattering comparison. He makes her a servant in an inn, "able to ride unharnessed horses and do such things

which young girls ordinarily do not do." He said she was 27 years of age, but was passed for being 18. He leaves it uncertain whether she thereby pleased her surroundings or whether her surroundings wilfully entered into the fraud. He pictures her as a strong-limbed and adroit girl, quick to carry heavy loads, pour out the wine and ride horses and at the same time entertain the guests with coarse jokes, yet never allowing them freedom with her person. The poem is throughout material and vulgar and he claims to draw his picture from reality and estimates her as a most ordinary person, into whose biography and appearance nothing extraordinary had come or could come. Voltaire's poem is a specimen of one kind of "profane" history writing.

Now, I will give you Schiller's picture of the same girl and her mission. Schiller can only see the transcendent beauty in her, and lifts her out of all the ordinary. He lets her address the Virgin in these words (2d Act, 8 sc).

> Virgin, thou workest mightily in me!
> My feeble arm thou dost endue with strength!

She is not imploring the Virgin for help, nay, she ascribes her prowess and energy to her. She considers herself a chosen tool and filled by the Virgin's superior qualities. Shortly before (2, 7) she had said to Montgomery,

> Name me not a woman! Speak not of my sex!
> Like the bodiless spirits, who know naught
> Of earth's humanities, I am no sex;
> Beneath this vest of steel, there beats no heart.

There is something magic about her and Montgomery recognizes it, when he draws the sword to send

> "Thee, sorceress to the depths of hell."

He rushes upon her, but falls dead after a short conflict with her.

When Jeanne is unfaithful to her calling, and wants to shield Lionel because of earthly love for him, she loses faith in herself and wishes herself back to her country home. She

is betrayed and accused of being a witch; she escapes, but is captured by the English and her lover.

From her prison she witnesses the fight of the French, and calls upon the Almighty, and bursts her chains to rush to the help of her countrymen, and finally falls in the battle; but not before she has secured the victory to her countrymen and saved the King. After thus having fulfilled her mission, she exclaims upon seeing the Virgin:

> See you the rainbow yonder in the air?
> Its golden portals heaven doth wide unfold,
> Amid the angel choir she radiant stands,
> The eternal son she claspeth to her breast,
> Her arms she stretcheth forth to me in love.

While saying this "light clouds" bore her up and thus ended the sacred drama of the "Maid of Orleans," who called herself a "snow-white dove," who "with the eagle's boldness" should "tear the birds of prey" that rend her fatherland, and who declared that she was commanded "to go forth" by him whose glory hid Mount Horeb and who descended to Moses in the bush of flame.

The contrast to Voltaire is clear enough. Schiller's method is that of "sacred" history writing. Schiller's heroine is not of the everyday actuality. She enjoys the company of angels, can see the immortal with mortal eyes and pass out through prison walls after first having burst the heavy prison chains. She uses the sword and the banner as if they were heavenly paraphenalia. Clearly, Jeanne d'Arc of Schiller is no woman of flesh and blood. She is an overdrawn picture just as much as that of Voltaire.

Voltaire meant to describe reality, but sank to vulgarity. Schiller meant to paint the ideal, but overdid it. Both authors were extremists, but they, too, are good illustrations upon the aim of the two different methods of writing history.

Applying these two methods to the Bible and to the story of Jesus, it is easy to see that Schiller's method is that of the writers of the New Testament. We call their story a "sacred" record because they have aimed at picturing the power of spirit over matter, and they finished by painting a god in an earthly garb, a person not known to actuality. The god of the gospels is not an individual struggling for freedom; the

victory is certain from the very beginning of the story. Jesu divinity is his *deus ex machina,* and that makes the records "sacred" history.

Cleanthes' celebrated hymns to Jove is another good illustration upon the spirit of "sacred" history. The hymn opens with an address to Jove as the vitalizing and intelligent principle directing nature:

> Most glorious of the immortal powers above!
> O thou of many names! Mysterious Jove!
> For everymore almighty! Nature's source!
> Thou governest all things in their order'd course!

Then the hymn goes on with the refrain, "not far from any of us":

> All hail to thee! since, innocent of blame,
> E'en mortal creatures may address thy name;

And then he says, like Paul, so much later, "in Thee we live and have our being." His words are:

> For all that breathe, and creep the lowly earth,
> Echo thy being with reflected birth—
> Thee will I sing, thy strength for aye resound:
> The universe, that rolls this globe around,
> Moves wheresoe'r thy plastic influence guides,
> And, ductile, owns the god whose arm presides.
> The lightnings are thy ministers of ire;
> The double-forked and ever-living fire;
> In thy unconquerable hands they glow,
> And at the flash all nature quakes below.
> Thus, thunder-armed, thou dost creation draw
> To one immense, inevitable law.

All this certainly defines, as Diogenes Laertius said, (Lives of Philo. VII. 72) "God is a living being, immortal, rational, perfect and intellectual," and, moreover, is the living soul of the cosmos. The poem is philosophy of nature written in the form of "sacred" history. Cleanthes continues and now in a moral tone:

Thus, Thunder-armed, thou dost creation draw
To one immense, inevitable law:
And, with the various mass of breathing souls,
Thy power is mingled, and thy spirit rolls.
Dread genius of creation! all things bow
To Thee: the universal monarch thou!
Nor aught is done without thy wise control
On earth, or sea, or round the ethereal pole,
Save when the wicked, in their frenzy blind,
Act o'er the follies of a senseless mind,
Thou curb'st th' excess; confusion, to thy sight
Moves regular; th' unlovely scene is bright.

How close these last stanzas come to what we nowadays call "sacred" history! They express the idea of the divine presence guiding all things and seeing light even in frenzy and making confusion turn to loveliness. And in the same strain come these verses:

Thy hand, educing good from evil, brings
To one apt harmony the strife of things.

The following lines describe the evil doings of fools and their like. I leave them out. But I copy Cleanthes' plea for help for these "souls centred in sin."

But, oh, great Jove! . . .
Save from their dreadful error lost mankind!
Father! disperse these shadows of the mind!
Give them thy pure and righteous law to know;
Wherewith thy justice governs all below.

The hymn ends with praise and honor for Jove. In this hymn everything is made god; it is indeed "sacred" history with a vengeance.

That method of history writing which I have called "sacred" and which is peculiarly religious, either pagan or Christian, has been applied to the history of mankind at large in this way, that the history of mankind has been seen to aim at a religious or "sacred" end only, everything being colored in that way. As an example among many I will mention Bunsen's work called "God in History."

On the other hand, that method of history writing which

I have called "profane" does the very opposite. It ignores totally religion and any and all divine influences. It writes history sometimes as a mere naturalistic affair; sometimes as if history had no connecting thread; and, sometimes as if it were merely mankind's record of disconnected struggles for progress and freedom. As an extreme, I will mention Edmund Burke's "History of Civilization."

Clearly, both methods are extremes and therefore wrong. They fail because they are academic and bookish. The writers have not life. Life is the reality they miss. The laws of life are unknown to scribblers, whose historic studios open upon backyards. The call of the wild does not influence the ducks whose wings have been cut. There is One in Many as well as Many in One, but the wholeness of nature can not be mastered by the homunculus intellect. Wholeness is only understood by wholeness. Only from the highlands of spirit can history be truly written. Only there can the scribe get the vision forward into time as well as backward into space and a glimpse upward and downward into the eternal, into good and evil.

We ought to reject both methods. Neither "sacred" nor "profane" history reveal the Inner Life as it really is; nor do they know truly what spirituality is. When history shall be written in the future after other plans and by other methods, we may get history that is psychology of man and the mind of God, and both phrased in love terms. It will be strong enough to convey an idea of the eternal presence and it will sharpen our senses to feel the high agencies who are at work in what we then call our history. Every event told will convey a life idea and every judgment or criticism will be passed *sub specie eternitatis*. History thus written may then be called "sacred" history, but it will have no opposite. There will be no "profane" history.

"Sacred" history, as I now will define it and give the phrase the new meaning, may also be called a history that ascends out of the earthly plane and into the other higher plane, whence it draws its judgments. It may also be defined as an attempt to show how the Divine descends into the earth forms, influencing these and using them for its own purposes. Both forms are represented in the Bible, besides the dogmatic history. Therefore when we read the Bible, we must not apply any other method in reading than that suggested by the

writer's purpose. That is only fair. We must endeavor to see and learn what he intends to tell us by means of external events, and not tear the events apart from his ideas and judge them by any other standard or principle or criticism. If we do not, we only fool ourselves, and lose much information of highest value. The Bible is full of psychology and all of it most precious. The psychology lies imbedded in reports and dogmas of no value, like diamonds in rocks. Like these, it can not often be washed out, it must be drilled out.

In all cases of reading "sacred" history, we must be careful to exclude space and time conditions and all natural law of causes and effect. "Sacred" history is not based upon such. It has its own center, spirit and method. It moves in the ever present now, and not by years; it is not located anywhere, it is self-centered; it is not caused by events, and thus having a beginning; it is a flash of the eternal caught in a moment of exaltation; it is not a sequel; it has neither beginning nor end.

In these aspects, "sacred" history resembles poetry and transcendental philosophy and it reads like romance. And "sacred" history is really intuitive flashes and guesses, ideal pictures and inrushes of truths not attainable by logic or reasoning. A soul's "sacred" history is its development according to the law of purity and single-heartedness. It is its manifestations of justice and goodness and its victories over all who like to see literary examples upon the Inner Life.

Homer's Iliad is "sacred" history when read in the spirit of Olympian theology, and the Aeneid shows also all the main traits of "sacred" history of the soul. It is easily seen by contemplating the god's words in human affairs. The Iliad, the Odyssey and the Aeneid, ought to be read contemplatively by all who like to see literary examples upon the Inner Life. Dante's Divina Comedia is another example. The story of Prometheus, that of Don Juan and of Faust are also literary pictures of various elements of the Inner Life. In all of these poems the divine can be seen and felt to be operative in human life; in all of them the great tide of life moves forward and bears human life along, and into the Mystic.

"A verse may find him who a sermon flies."

Some years ago attempts were made to destroy "sacred history" as a fact and reduce it to mythology. It was declared that "sacred history" could not be a science because it rested

upon ideas that could not be demonstrated in facts. The form the battle took on the subject of Jesus was that given to it by David Strausz in his life of Jesus. I shall show you the three main points of attack and how they were defended. The fights ended in no definite results. The defenders of "sacred" history held their own, and "sacred" history is as much in evidence as ever. I beg you to note the three points with special care because you will meet them every time a serious discussion arises about the possibility of an incarnation in Jesus. I shall not decide for either side of the discussion, but give you the arguments without any bias. The point I argue for I have already mentioned as lying beyond the discussion and being determined by the Inner Life idea. The three points of attack were as follows:

Profane history holds that idea and reality can only be reconciled in thought, in the abstract, but never in the actual world. It will maintain that the gospels have poetic beauty, but hold no historical reality. The actual world it says is a hard and resistant matter offering insurmountable obstacles to the spirit and is only a world of strife and suffering.

But "sacred" history claims to know how to reconcile and see perfect reconciliation. It does it by declaring that all creation and life clearly point to a purpose and end for which they exist. It sees all phenomena in a sacramental light, as symbols of a unity, that comes to pass even if it once in a while takes time to accomplish. While "sacred" history does not deny that actuality is a world of strife and resistance of spirit, it nevertheless sees a plastic tendency in the historic course and the life of individuals; a plastic power which moulds events and individuals into ideas. It has been shown that great men's lives, even in spite of themselves and their numerous blunders and sins, nevertheless when looked upon as a whole and at the end of their life, do present something poetic and ideally compact and purposeful. As an illustration we are pointed to Napoleon's life. Corrupt as he was individually and bloody as was his career, his appearance and comet-like life reads like a romance. Over all of it there is a unity of purpose and a providential end.

Applying this exposition to human history at large it is not difficult to see, says "sacred" history, if we will, that a certain purpose controls events and that purpose reconciles idea and reality.

Again, the "profane" historian denies that the universal fully expresses itself in one individual. Hence it denies the "sacred" history of Jesus, the Christ, who is declared to be the fulness of the godhead and the complete revelation of all human nature. "Profane" history will admit that the complete and entire spiritual world may be a god revelation in fulness, and, that only the entire human race, as it ever was and shall be, can be the perfect revelation of the idea of humanity, but it will accept no other idea of incarnation. An individual incarnation it denies totally and entirely.

Upon examination, says "sacred" history, it appears clear enough and perfectly true, that the riches of the idea are not poured out upon one single individual who thus egotistically could possess all those riches without others participating in them. Yet, actual life shows us, "sacred" history continues, in many places grand centralization where it does seem as if nature and spirit had exhausted all riches upon a One. These "Ones" are leaders among their kind and mediators. They are the natural centers around which others gather. Their admirers love even to call them incarnations of strength or beauty; they are devoted to them in extraordinary degrees and offer them freely even their last penny and lives.

Applying this to Jesus, the Christ, the "sacred" historian maintains that it is not necessary that Jesus in an external manner should be the bearer of divine fulness; all that is necessary is, that he intensely shall correspond to the immensity of divine fulness. And the "sacred" historian reasons in the same way when he defends the idea that Jesus was the fulness of the human. Says he, it is not necessary that he should have the lion's strength, the eagle's eye, the hare's quickness. To be the fulness of man he shall be full of human quality, not quantity. And Jesus proved, or at any rate, the "sacred" historian asserts, that he had the fullness of the human quality.

Again, the "profane" historian differs from him who attempts to write the "sacred' history by declaring that the first member of a chain of development is not the most perfect; that on the contrary it is imperfect and perfectness is only approached towards the end and gradually. It is said that all beginning is by embryo and not by the fullborn individual. Applying that scientific fact to Jesus, the Christ, the "profane" historian finds himself compelled to assert that Jesus could have been no more than the first beginning of a move-

ment, and in no way perfect. He also applies the same criticism to the scriptures called the Bible.

The "sacred" historian replies that the statements made by the "profane" historian are true to some limited degree, but not true universally. And he makes a distinction between what he calls approximate and creative beginnings. He allows that the "profane" historian is right in all the ordinary operations of nature, but that he is wrong when he comes to account for the rise of a genius. A genius must be called a creative beginning because he steps forth all finished from the unknown and does not stand in direct relations to his time and environment. Plato, Aristotle, Schelling, Hegel, Shakespeare, Goethe, Raphael and Michael Angelo are such extraordinary appearances. They did not crawl slowly up to the wonderful acts of theirs. Their philosophy and art works were radically new and expressed universals. Similarly, says the "sacred" historian, Jesus came forth as a new man, as an appearance that did not connect directly with his time and environment. And all his acts and teachings were original or drawn from the eternal wells of being. Here ends the argument of the "sacred" historian in his fight with the "profane" historian.

From now on the "sacred" historian talks in a different way and approaches closely the method of the Inner Life. We may now listen to him with respect and learn much from him. He now uses the phrase "sacred history" with a new meaning. Before I asked you to watch the arguments on the two sides because the identical questions will meet you sooner or later. Now I ask you to watch what is said because it indicates stages of your further progress after you have disposed of the intellectual quarrels of the two schools.

Having made good his position, the "sacred" historian claims that whatever relative value the "profane" history may have, there is a revelation of the absolute in all evolution, be it physical or moral or historical. He will not deny that order is circumscribed by law and necessity, but he will maintain that there is much mystery and many occult wonders in evolution and he fights for the recognition of that element. He sees in these wonders the self revelation of the Deity and he measures our spiritual status according to the liveliness with which we follow and revere that self-revelation. He asks us not only to open our eyes to nature's proclamation of its divine

origin, but he knocks upon the doors of our own consciousness, begging us to allow the inherent Deity to cry out and call all men to come to the feast of lights. The "sacred" historian wishes also to make us acquainted with the biography of God writ large in the events called historical. These events to him are the autobiography of the absolute ego through the varying and successive degrees of instinct, authority, reflection and science. He calls them also the logic of the eternal speaker, the dialectics of the nations voicing the will of the mystic I Am.

The "sacred" historian sees the facts with which he deals as the unfoldment of eternal wisdom. Wisdom makes a pattern, says he, to be realized in a world of time and space. Wisdom, according to the scriptures, is not merely a divine quality, but also a divine thought. It is the Biblical expression for that which metaphysics calls the idea, the world-forming thought, the plastic maiden which from eternity stood before the Supreme and who was his delight (Prov. 8:30). Wisdom is also called Sophia, or the directing guide in events, the master workman of the Divine.

It is Wisdom, the living, acting power in nature and human events that we are to look for if we understand the mystic ground in which we root and from which we draw sustenance. Only by the help of Sophia shall we understand the Christ mystery as it is connected with Jesus. It behooves us therefore not to scorn "sacred" history. Its records, myths and dreams are the phenomena we deal with and they answer to the forces and manifoldness which we have to do with when we keep company with nature. We talk about the thrill that nature gives us. Sophia, wisdom, goes even deeper. She lays her hands upon the core of our being and can translate us beyond our natural life and introduce us to the everlasting voices that proceed from the Holy Spirit. Sophia is the keynote to a purity surpassing the breath of the morning. The dew of her life gives birth to a world larger than human eye ever saw or shall see. She is the eternally feminine stream on which we sail to a country that has no shores.

To know this is power. "Profane" history can not give the like. To know Sophia is to have power to move the stars. It is a divine science. Divine science, I said. Yes, there are two sciences. One deals with the finite and at times guesses at the infinite. The other begins with our inborn sense of the

infinite and ends in the school of Sophia. The lessons learned are all about the Inner Life. Now say: "I will!"

"I will: no higher crown on human head can rest;
'Tis freedom's signet seal upon the soul impressed."

I will now change my terms and instead of contrasting "sacred" and "profane" history, I will speak of culture and spirituality as the two aims of "profane" and "sacred" history respectively. The change of terms will bring the subject of this essay into a new light. You may not be accustomed to speak about culture with so little respect, as you shall hear me do. But that shall not frighten me from speaking the truth and unmasking a great fraud. Culture is but a fraud, a simulation of Spirituality. Culture has relation to the Manifold; Spirituality has relation to the One. The two must in no wise be confounded. It is certain that because a man has culture, he by no means has spirtuality. But it is often the case that spirituality possesses the main elements of culture.

Culture looks out, not in; and wherever it in the world of manifoldness sees things pass its observing eye, it speaks of phenomena. Everything is phenomenon to it, whether it be thought, something not-sensuous, conscience, or genius; these are phenomena just as much as electricity or lightning. Christ, Buddha, Mohammed are phenomena. Modern culture has a weakness for reducing everything to phenomena. A sad example is William James' Gifford Lectures: "Varieties of religious experience." He at one place frankly admitted that by constitution he was unfit for an examination and valuation of mysticism. Nevertheless, in his desire to reduce mysticism to a phenomenon and give it a so called scientific name, he proceeded to do it. And this was the result: Mysticism was declared to be a pathological phenomenon and of the nature of drunkenness. William James is now dead. If he is still a conscious human being, he may now have found out how mistaken he was. In its conceit, culture does not see that its eye is an Argus eye. Like the mythological Argus, though its eyes are as manifold as the stars in the sky and ever sleepless, they have the fatal faculty to cause all things upon which they look to hide their essential nature, leaving the eye to see nothing but the externals, the mere phenomena. The result is that Culture never sees below the surface, never even suspects

an interior. Culture then is superficial. And it comes to pass that culture soon tires of its views, because they so soon become too familiar. They are thrown away for new views, just as the child throws away the play toy which has interested and even satisfied it the moment before a new toy is presented. The culture man—or let me speak plainly, the wordly man—demands variety, color and kaleidoscopic changes. If his home does not satisfy him, he travels; if the daily hygiene wearies him, he plunges into excesses and justifies his action by saying that he seeks knowledge, knowledge of men—and devils, if possible. He maintains that he must know the slums as well as the art galleries, and that Zola literature is real literature. Ask a cultured man about simplicity and self-restraint and he looks at you to see if you are crazy or an idiot. What does he know of a child's innocence, a virgin soul, genial *naiveté,* religion or simple faith? The sublimity of purity, honor, virtue, heroism—they are strange phenomena beyond his comprehension and approval.

On the other hand, how about Spirituality and Simple-mindedness and the One? Simple-mindedness looks inward, yet it does not blind itself to the manifold. In optics, we learn of two kinds of lenses. One kind spreads the rays of light; the other draws them together. The lenses that spread the rays typify the method of culture; but those that gather the light into a point resemble the mind of the simple, the mind of Spirituality.

The simple-minded man fixes his attention upon the inner, the not-sensual, and knows by experience that the outer can only be known by means of the inner and that the reverse is an impossibility. To the man who lives in the Inner, it is an absurdity when modern psychology will treat the mystic life of the soul as a phenomenon, and will try to define it in terms of the manifold. It is an absurdity because the Outer has emanated from the Inner, and not vice versa. If I want to know about soul and consciousness I do not inquire of the stars or the animals, I sink into myself and in myself I hear God tell me who I am. Indeed, the old advice "know thyself" is the beginning of wisdom. It is from out myself that I attribute psychological values to natural objects. And it is only in myself that I can perceive the concentrated rays of the Eternal. And it is only in terms of my own inner life that I can describe this Eternal, the efficient and final cause. By way

of the Inner, I reach the source of the all-life, nature's origin, the riddle of necessity, the spring of freedom and Deity.

Culture can not do that. Culture may entertain me, but spirituality only can give peace and a true and connected view of existence, and upon these only is character possible. In other words, culture is not a builder of character. As culture is not a builder of character it is, as a matter of course, not the real foundation for education. Spirituality alone builds character. Applying this to the problem of "sacred" and "profane" history, the case stands thus. "Profane" history records the facts of culture; "sacred" history in the best sense of the word, those of spirituality. I maintain that education properly understood can and ought only to be founded on the basis of "know thyself." The phrase used in a sense expanded beyond that of classic use. We may get technical training, athletic training and many other kinds of training in schools or from qualified teachers, but no education in the true sense of the term, except on the basis of "know thyself," such as Inner Life people know self. Again, I will change my terms in order to bring the subject of "profane" and "sacred" history into still another light, I will speak of Naturalism as a parallel to what I have called the "profane" spirit.

Naturalism stands for necessity as the fundamental law of existence and calls freedom derived. Instead of freedom and will as fundamentals in a rational world, it points to natural science and its teachings about the constitution of existence; the eternity of matter and the unchangeableness of nature's laws.

The spiritual mind, on the other hand, places freedom as the center of all movement, and sees the world as the play of God's will and word. It does not look abroad, but within, and finds there the Image of God and man created in it, consequently sees man as a free agent and as a volitional organ for God's will.

To naturalism, the world is a machine; to spirit it moves by God's breath, his hands hold it, and "the strong arms" are beneath. Naturalism can give no incentive to moral action and can furnish nothing but pessimism. Spirituality, on the other hand, is full of hope, color, and the freshness of the morning.

I have brought up this subject, the "sacred" history, because you and I ought to have something like a "sacred" his-

tory or a development of our sense of the Infinite, a record of our communions with God, a life in the spirit, a progress in the empire of love, a daybook containing entries of ideals realized, mementoes of spiritual influxes. I mean just what I say. It is well to keep a sort of Domesday book after the fashion of Mark Aurelius' thought in his *ad me ipsum,* or after the manner of those manuscripts which have been found in monasteries, and some of which have been published. I would, however, recommend to write such memoirs in a way that they are unintelligible to others and that you destroy them when you come to decisive turning points in life.

Such books of self information are an open sesame. Why not? Is there any lack of comprehension in the way? Do you wish to attain the Highest? Discipline yourself! In all things do not dissipate. Sail for the far horizon!

THE SELF AND ITS ASPECTS

By P. R. O. F.

FIRST, there is the one and only Self, apart from all duality, in which have ceased to appear the various counterfeit presentments or fictitious bodies and environments of the world of semblances; passionless, pure inert, peaceful, to be known by the negation of every epithet, not to be reached by any word or thought. Secondly, this same Self emanates in the form of the omniscient Demiurgos, whose counterfeit presentment or fictitious body is cognition in its utmost purity; who sets in motion the general germ of the worlds, the cosmical illusion; and is styled the internal ruler, as actuating all things from within. Thirdly, this same Self emanates in the form of Prana, or the spirit that illusively identifies itself with the mental movements that are the genus of the passing spheres. Fourthly, this same Self emanates in the form of Spirit in its earliest embodiment within the outer shell of things, as Viraj or Prajapati (Purusha). And, finally, the same Self comes to be designated under the names of Agni and the other gods, in its counterfeit presentments in the form of visible fire. It is thus that Brahm assumes this and that name and form, by taking to itself a variety of fictitious bodily presentments, from a tuft of grass up to Brahma, the highest of the deities.

THE LADY SHEILA

AND OTHER

CELTIC MEMORABILIA

FROM

STRONACLACHAN

By James Leith Macbeth Bain

(*Continued from page* 306)

AMONG THE OLD CLACHANS

THIS is a very sad picture I now sketch; but it is necessary, otherwise I would not. We prefer to hide away the gruesome, the vile forms of nature's being. But the physician of the soul must turn his eyes from no manifestation of disease, how loathsome soever it may be. So we must now proceed with our vision.

The forms, I was assured, which these souls assumed were indeed sometimes very hideous. You understand, dear reader, we were then in the world of thought and feeling, and these forms represented the mental states of thought and feeling of these wronged souls. Of this I shall have more to say later on in the "Debris of the Soul."

Surely a very serious matter is our mutual relationship with one another. For there can be no doubt that we are either a means of blessing, an aid to the progress of life in one another's path, that is, a worker with God or Life, or a negative degenerative, disruptive, accursed influence. And we do well to ask ourselves in the silence of our own heart: What am I for good or evil in the life of my associates or friends? Am I a worker with God? or, am I an opposer of Life?

That the wrong done to these souls had retarded them in the way of life was evident, and the question naturally arises: If it is so with the poor victims, what must it be with the unhappy victimizer? What must be the thoughts of his miserable mind? What must be the feelings of his wretched soul? Yet is there a great forgiveness in God even for the vilest sinner against the sacred rights of his kind, and the most darkly stained soul can be cleansed by love.

We ministered of the holy Love to these souls, staying with them on such occasions of service as long as the strength of the mediating servant permitted it. And this was usually the mode of such service:—

As soon as we came to the spot, the clachan as it stood, and as it was inhabited in the days of its peace and humble prosperity, appeared before her.

She took me into cottage after cottage, describing in the most exact and clear way the people, their dress, furniture, habits of life, occupations, and ways of livelihood, even to the most minute details thereof. And she really knew no more of these things than the most ordinary Londoner; and surely that is little enough.

I am glad to say that those pictures were for the most part sweet to contemplate. It was evident that the people lived in comparative comfort. Having few needs, and being of a very frugal type, they needed little to make their life an easy and quiet existence. Personal episodes of the quaintest beauty would weave their color into these living pictures, rendering these descriptions intensely interesting and truly memorable.

Then, after a time, this idyllic vision would give place to the cruel scenes of desolation. She sees these poor half-demented victims of the evictors' lust for gold standing in black despair among the heather, by their infirm and aged, or with their little ones in their arms beside the bits of furniture so dear to them, that they just had time to snatch from the flames, wring their hands in helpless woe at the sight of the roof of their fathers crashing down to feed the fires of the merciless tyrant. It will be of interest to you to know that similar scenes had been described to me when I was a youth by an aged relative who had actually witnessed them.

Then this scene of devastation would give place to one more awful still, for the spiritual or internal reality of the

living now was presented to her vision, and she saw the direful results of such heartless wrong-doing on the poor victims.

These dear little ones were very ignorant of spiritual things, but were quick—ay, wonderfully so—of apprehension. It would seem as if they had never heard of the virtue of the forgiveness of an injury. Certainly, its power was new to them, its grace was altogether strange. But we told them of the Holy power, even the Great Love, that can enable us to bless our wrong-doer. We told them that their desire for revenge was destroying them, and that if they would enter into the peace of true Life they must not only forget their old wrongs, and forgive their wrong-doers, but also pity and love them.

When alone I preferred to visit these spots during the night, for it was then a great joy to speak the silent word of the grace of the gospel of Christ to these souls. I dwelt on the love that wills ever to bless them. I felt it for them; I thought it for them; and then I told them of it. So did I seek to lift them out of their state of dark misery to the higher degree of spiritual consciousness wherein it would be possible for them to pray for the forgiveness of their oppressor and even desire his highest good.

It may be of service here for some if I tell that this ministry is fulfilled for the most part in absolute silence. It being a purely spiritual ministry, can only be effected in the Spirit, and so the leading and power of the Spirit are essential to the service. For there is a language of the soul, the word of an inner voice, that is common to all human souls, and there is no soul, whose ears are open to hear, who cannot understand the significance of this truly universal humanity. It is a spontaneous word, uttering itself, that is, by intuition, telepathy, and pure thought.

But I was often moved to accompany the mental word with the singing of a psalm or a spiritual song. Specially did I find then, as I have often found, that the singing of the 103rd psalm to the old tunes of Montrose or Torwood, had verily a magical charm in them for the awaking, uplifting, cheering and comforting of those people. The upbounding, leaping strength of the former melody seemed specially to suit the Gaelic genius. Certainly it utters well the joy note of that great Psalm of Blessing.

The first few verses of this beautiful hymn have, indeed,

been to me a wonderful power ever since my boyhood. And I have known no words of greater power for the nourishing of the feeble soul than these words of holy sound: "Bless the Lord, O my soul." They arise spontaneously as though from the breathing of my inner nature, and thus is their music uttered through me in such a service of life. Some of their inspiring force and the music thereof, you will find in the "Breathings of the Angel's Love."

What I do verily believe is, that great good has thus been done, that the feeble in soul have through such services been nourished of the Bread of Life. A new gospel, the holy truth of Love the only blessed, was apparently for the first time spoken to these poor, naked, helpless, feeble, little ones. And from my own impression of deliverance, and apart altogether from the corroborative testimony of my wife's seership, I do not for one moment doubt that many of these sad derelicts of the human kind gladly received this sweet gospel, and were made alive by the power of the Holy One, who alone is, for us the children of this earth, the Resurrection and the Life.

My reader may possibly ask here, and indeed it would only be well *apropos* if he did ask: Why should we incarnates be expected to fulfil such a service? Are there not orders of discarnate spirits better qualified for such work than you? To this I would reply that there are such orders of serving spirits in the Christ-body of service; but it seems to be one of these curios of nature that in certain earth-bound states the disembodied can be more efficiently served, that is, more nearly, closely, intimately touched through those spiritual souls who are yet in the earth-body, than through the disembodied. I cannot discuss this hypothesis now. It must suffice for me to say here that it all seems to center round the degree of intensity of their earth-bound state.

RANNOCH.

Specially did I delight during these years in such work on the shores of Loch Rannoch. Rannoch has been the land of bards, and witches, and seers. Of the former there had always been an abundance in the past. For the existence of the latter I can vouch. I have known them well, and I have also had the testimony of many people who would tell me

things that they would not dare breathe to their "minister"! Even the falsely called "Evangelicals" could not deny the fact of seership to me, but they spoke of it only with horror, for does not the Bible tell us that we should not suffer a witch to live in the land! Thank God, such a fervor is now almost extinct, even in the narrow-minded and ignorant bodies!

Surely a comical idea that, because in Rannoch a woman told the mourning friends of a man who had been drowned away over in the Tay (miles across the mountains) the very spot in the river where to find the body, when they had for days given it up as lost, she should not be suffered to live! Yes, that has been said to me. It sounds almost incredible. But I tell you it is so. And they call themselves the servants of the Grace of Christ, and profess to utter the Holy Gospel of the name of Love.

I don't know what these worthies would have said of Lillie and me, were they capable even of suspecting the kind of work we were after. But I don't think that they are yet so capable! And Wisdom commands us not to cast our pearls before swine. And the children of Wisdom will always obey her word.

* * *

Now, I feel that these Memorabilia so interest you, my reader, that I must go on and tell you more of them.

The cottage in which we always found a home of warm love was tenanted by sister and brother, Malina and Angus, two exquisitely fine souls, both unwed and highly psychic. Poor dear Malina, of the bonnie blue e'en, loved Lillie so intensely and had such faith in her virtue, that when dying she wrote her to London, begging her to send her some of her underclothing, "just to give her life." This, of course, Lillie did right gladly. She had been asked to do this by many people, and with very good results. But Malina's time on earth was over, and her own dear mother came for her one night in March and took her away from the cold.

Angus used to tell us stories of what he had seen and heard. He was as sweet, and pure, and truthful, and sane a soul as I ever met, but highly sensitive. So I shall now repeat to you one of his stories about the fairies. He was shepherding the sheep one day, lying on a hillock, with his two collie-dogs, when suddenly he heard music right below him within that hillock. Then he saw the little people come forth.

I may here say that Lillie has often described them to me in the most matter-of-fact manner possible, sometimes showing them to be mischievous, sometimes playful, sometimes fulfilling their use in the great economy of life. It would seem that these dogs also saw or heard something, for he and they fled at breakneck speed, and he did not stop running till he got home!

Their cottage was built on the site of an ancient R. C. church, and was therefore on a site rich in psychic power and in an atmosphere highly potent for occult manifestations. Every evening the air seemed to become alive, both inside the cottage and outside, with the spirits of the past, ay, literally charged, laden with these breaths of the other world.

Not only did they come from Protestant and Roman Catholic times, but they came from periods that were undoubtedly far more remote—Druids, Picts, underground dwellers, and others I could not well fix in chronology. Some of those latter were so very crude and unevolved that even the simple gospel of Love seemed utterly beyond them.

The service which I had to fulfil among these spirits was similar in most respects to the one I have already described as being fulfilled among the old clachans. It however differed in some particulars, and was on this wise. It also was most efficiently fulfilled in the deep darkness of these autumn nights. Indeed it was then I had to give myself to the service, and not till then. I was led to walk by the shores of the loch, holding my arms as highly extended as I could, and my hands open, while I uttered in spirit the words of the Blessing of the Holy Love. [See "In the Heart of the Holy Grail," p. 71.]

My feelings and knowledge then were that while I was thus in the mode of blessing through realizing and uttering the Blessedness of Love, there issued a light from my hands, which light was perceived by those darkened souls, and so drew them unto the service of Blessing. [See "Hymn to the Light of Hades," Ibid.]

On such occasions I was possessed of truly marvellous powers of endurance. No fatigue followed hours of such work. Also were my faculties of perception heightened and intensified in activity. Thus, for example, I could walk about in the thick darkness, fully conscious of every step I was taking, and though I was not lucid to any supernormal

degree, yet was there no risk, so long as I was in the Light of the Spirit, of stumbling, or making a false step.

What the intensity of my life and the fulness of my joy have been as I ministered by night to these assemblies of hungry souls by this deep, silent loch, words cannot tell. It was of an exquisite comfort, it was of a perfect rest, it was of a full satisfaction. Surely I can well understand the serious import of the word: "Woe to me if I preach not the gospel." Yes, I do know just a little of what that word means!

And some dear soul would usually accompany me home, either for recognition by Lillie, or just for the sake of our company. One night it was a wee, lame laddie in a tattered kilt who held me by the hand as I came into the house, and another night it was a well-known F. C. elder. I had known the man well. He had been deeply religious, but of a hard austerity and a harshness unsweetened by Love. And so he came to tell me how unhappy he was, for he had not found things as he had been taught by his "Confession," and as he fully expected to find them in the other world. He was very anxious that I should speak to his widow about these things, but I found it impossible. The "Christian Ministry" had effectively closed her mind against any glimmering of light that might come to her through the services of the living Christ, who is indeed the Lord of the Spirit World. And yet people declare that "Scotland is gospel-beaten." Why, the gospel of the living Christ has not yet been heard by the great majority of the people of Scotland! The gospel of the living Christ is of today, and not of the time of Paul. It is spoken now by you and me, and not Calvin or Augustine. Yes, brother, sister, and it must be spoken for the people of today by you and me. This is the will of heaven, and it shall be fulfilled.

One night it was the renowned poet or spiritual singer of the country, Dugald Buchanan, the Evangelist, who attached himself to me, no doubt being drawn to me as a fellow-singer.

Lillie described the noble head, and the fine, lithe, plaided form to me, but I failed to recognize it. On the following day as we were out walking she saw the same form standing by the door of a thatched cottage. The stranger was saluting us. Now, there was actually no cottage there, but on the very spot where she saw the form was a portion of

the original wall of "the poet's cot," built into the roadside "dyke." And there it now stands, and will stand, I doubt not as long as Scotland is. I knew now whom I had to do with, for as a lad I had read his spiritual songs, and his name was a household word in my father's home. For many nights after that Dugald and I walked together by the shores of Loch Rannoch, for these shores were still dear, dear to him.

He is, indeed, a high-born soul, but he had been fed on Calvin, instead of on the living Christ, and some of his religious ideas were still crude and dark, and even harsh. It was, therefore, my work to bring out all the noble and great good that was as yet latent in his spiritual consciousness. This I sought to do by breathing into him the pure principles of the Great self-transcending Love.

Grand and noble soul, well were you named "the Prince of Gaelic singers." Sing on, sing on, and evermore let it be your high note of divine melody. Ay, and it must be so, for you cannot sing any other note! And so we again exhort you: Sing on, sing on, brother Dugald!

THE DRUIDS AND OTHER ANCIENTS.

In many parts of England, Scotland, and Wales, we have visited Druidic stones, mounds, and cromlechs. On the first occasion—it was in Glenshee—we came upon these stones in a most unlooked for spot, and the scenes that were at once opened to her vision were really astoundingly vivid and rich in detail. Now, as I have already said, the seer had never been a student of Druidic lore. In fact, she knew no more of the subject than any careless boarder in a private school generally knows!

Yet here she was able to describe to me and most minutely, the solemn procession of the priests, their garb and personal traits of appearance and character, their ritual and occult practices. Many of these most ancient Druids were of a truly noble order; and their religion was really of a high degree of spirituality. There can be no doubt that they worshipped the Living Sun, even as you and I do; and that they reverenced the physical sun only as the symbol of the One Holy Centre of Light and Life.

The second stone we visited is above Moulin. Clearly it was in the hands of a degenerate order of Druids, for

human sacrifice was described about it. It also bristled with spears, indicating, I should think, that they are still on the defensive. Certainly I felt no call here, as in Glen Shee, to fulfil a spiritual service.

I have always felt a very strong drawing towards these Druids, and I usually fulfilled the spiritual service when passing alone. I have often been told that I once belonged to the order, and I think this may be so.

* * *

In the Holy Isle, near by Holyhead, there is a big cromlech. When we visited it, Lillie there saw the appearances of a much more primitive and savage type than the Druids. She drew the portraits of several of these half-human priests. They were decidedly of the wolf type of human face, and perpetrated child as well as adult sacrifice on these stones. So strong and so vile was the aura of the astral influences still attached to these stones that I had to hurry the sensitive away from them, as it was already making her ill in body. Strange, indeed, is it not? Yet it is so.

MEMORABLE HEALING, ET CETERA.

And now I shall tell you one or two stories of notable experiences I have had in my own body of the truly wonderful and beautiful power of the healing hand of Lillie. The following I have already told in the "Brotherhood of Healers." This narrative may be more full than that one because I copy this from a MS. I had written long before I wrote the "Brotherhood of Healers." I shall copy it verbatim:

Three summers ago I hurt my foot in the following circumstances:—Since my boyhood, it has been my great delight to walk barefoot wherever I conveniently can. During this summer I had many a fine barefoot walk in Knole Park, Sevenoaks. My St. Bernard dog, Berra, was always with me, and as horses have always had a peculiarly kindly attraction for him, I used frequently to indulge his playful tendency by chasing with him the troop of Shetland ponies which grazed freely in the Park.

Many a good race we have had together after these ponies, and I assure you that the ponies enjoyed the fun quite as much as we. They would come, even when we were sitting quietly under a tree, and do all they could to entice us to

the game, saying as plainly as eyes could: "Come on, let's have a race!" And once they got us fairly on the go, they would course in great circles, which circles it was our policy to bisect, and so come up to them in front. Then we had to look out for their heels!

In the midst of this grand sport one day, and while we were all going like the wind, a piece of half-decayed wood ran right through the sole of my foot. The pain was so great that I almost fainted, though I have been blessed with a sound heart.

The padding or cushion of the foot was all exposed, and blood flowed copiously. My dog knew, of course, that there was something wrong, and I should not be surprised though the ponies had a faint suspicion of the same thing! I limped home as best I could, and I must confess that I was ashamed to tell what had happened, for many a kindly warning had I got against going barefoot, though marvellously few have been the accidents all the same!

But kind hands were ready to minister to me. My wife made me lie down on a sofa, and having bathed the foot with warm water, proceeded to exercise her healing power on it. And strong indeed was the power given through her at that time. Her hand burned like a coal, and the searching and drawing out feeling in the foot was indeed most trying to bear. But I endured as bravely as I could, until all the decayed matter had been withdrawn.

After a time a linen bandage steeped in cold water was bound round the foot. No sooner had my wife done this than I perceived the scent in the air, as of a pungent aromatic; but I cannot say I had ever before smelt just the same. Then my wife told me that an ointment was being put over the wound; and, indeed, I had already begun to feel a peculiarly soothing, cool sensation on that part. I had not the slightest doubt that the ointment was there, and as I had no desire to verify the fact, I left the bandage as it was for some hours, when I removed it, and there indeed was the ointment. It was a cake about the size of a penny, of the color and consistency of primrose soap, and of that curious, pungent, aromatic scent I had already perceived. The wound was practically healed, and next day I was able to be about as usual.

* * *

I think it very probable that my life was once saved through the service of her healing hand. The circumstances

were these. We were in our Rannoch home, and I was eating some cooked fruit, when I suddenly felt that I had been stung somewhere on the palate or about the root of the tongue. Now, this being a wasp's sting, might have been fatal. But, fortunately, the healing hand was nigh. My wife simply held her fingers for some time right over and on the spot affected, and I could distinctly feel the process of the withdrawing of the poison as it followed the mysterious power in these fingers. Soon it had all been withdrawn, having exuded as a badly smelling sweat, and I was healed.

* * *

I remember in traveling up to London once at an open window, my right eye was suddenly struck as if by a piece of sharp steel. I thought that something of that nature had actually happened, for the pain was intense. By the time I got home my eye was so bad that I had undesirable visions of the ophthalmic hospital before me! But Lillie, assuring me that it was only a cold, laved it gently with her saliva, and in less than one hour the eye was completely healed. Many such experiences I have had of her holy ministry of healing.

One of the most precious services of my wife's mediumship to me was the following. Through too much mountain-climbing, and especially through dragging an elderly man up a steep mountain in Wales during great heat I had strained the muscles of my heart. Instead of taking absolute rest from all such motion and strain for a time, I foolishly persisted in going on with all my work as a writer, healer, and public speaker.

But by-and-bye this disorder brought me down so low that my wife insisted on my calling in a heart specialist. This was done, and one of the best of these London specialists declared, after careful examination, that he did not expect me to live for three weeks, and that if I happened to pull through I would be a wreck for life.

Of course we were both very sad over this dictum. No sleep came to our eyes that night. But better than sleep came. In the middle of the night Lillie got up and walked into the next room, and there, in the darkness, wrote something. She then brought this to me saying, "Here is something I have written for you, but I don't know a little bit what it is." It was a message to me from some good friend, pencil-written, and in long, big caligraphy. "Be of good cheer," it said, "we

know better than these doctors. If only you are careful and give us a chance, you will, in two years' time, be swimming in your own Scottish waters." Now, this actually happened. Two years from that very date we were staying in Portobello, and I had more than one good swim in the Firth. Surely specialists often err!

This message purported to come from a dear old Swede, a most intelligent and spiritual man, whom I had visited weekly for long, and whose widow I was still visiting in Poplar. Thus was he able to repay me for any service I had done him and his widow. He was one of those who came to me in Rannoch shortly after the decease of his body, and he gave me then a most intimate and interesting account of his passing to, and his reception in the Spirit-World. The well-marked Bible of this poor, old ships-carpenter is now treasured by my mother and sisters.

* * *

Returning one night from Shadwell and Poplar, where I had been visiting our Swede and several poor families, Lillie told me that she had gone with me all the way. And to prove it, she described to me most minutely several of these places I had visited.

This was a very common experience of mine, so I had to think twice before getting into bad company!

* * *

One night in London, she being perfectly normal to all appearances, told me that she saw then a lady in Tunbridge Wells writing me a letter. She read to me the contents of the letter. And next morning I received that very letter myself into my own hands from the postman in London!

Can we wonder at the story of the King of Syria's discomfiture at the fact that the prophet Elisha could hear the secrets of his council-chamber and could reveal them to his antagonist, the King of Israel?

Such experiences are so very common to those who come in touch with fine psychics that I need do no more than record these in passing.

But they will make it clear to any unbiassed mind why we claim the Christian Bible as our heritage, even as other facts of our experience prove that we are the lineal descendants and present representatives of the primitive Christian Church.

To be continued.

SENSE, AFFINITY AND FORCE.

By Alexander Wilder, M. D.

MOST of our functions relate to individual existence, its conservation, the maintaining of its structure, and accomplishing its full development. Nutrition, assimilation, secretion and their concomitants belong chiefly to this category. The apparatus of sensation puts us into connection with the external world. We learn by it who and what are about us, and thereby our relations to them. Hence Draper suggests that the designation be given to it of the mechanism of External Relation.

The purpose of sensation is to afford us perception of time, space, force and quality. Each organ of special sense is devoted accordingly to the appropriate function. The ear is the organ of time; the eye of space; the tactile apparatus is for the perception of force; the organism of smell and taste for the determining of the chemical qualities of bodies. The smell addresses itself to substance in the vaporous and gaseous state, and taste to those which are liquid or dissolved in water.

The function of hearing may accordingly be philosophically defined as being the receiving of the succession of sounds, periods of silence, musical notes and their modulations, together with the peculiarities of articulate speech—all which are inherently and essentially connected with the lapse of time. In like analogy, the function of the eye is the estimation of extents, the position of objects, their sizes and apparent distances; and its energy is rendered more intense by the quality of being affected by variations of color. The mechanism of touch is affected by extraneous forces such as pressures, the estimating of their degrees of power, the influence of things at a distance, temperatures. To smell and taste are allotted the function of distinguishing and determining the chemical peculiarities of bodies, and their organism is adapted according to that purpose.

As we have made several statements on this matter of electric or magnetic action in the functions of smell and taste, it

may be well to explain the matter a little more definitely. Chemical affinity is defined by Webster to mean: "that attraction which takes place at an insensible distance between the heterogeneous particles of bodies, and forms compounds." It seems to me as though too little endeavor was made by teachers to explain what chemical affinity really is. To me it seems to be the foundation principle of all forms. I here do not use the word form in the ideal sense of philosophers, but in that of organism. All known bodies or substances in the universe have peculiar relations and attractions with others that are in essential respects unlike them. I am not fond of that scientific method which regards what is seen and perceived by the senses, but refuses to go behind and acquire the reason, the law, the cause. Hence my respect for science or external knowing wanes when it will not advance toward the reason of things. Facts cannot be consolidated into truths in this way; indeed are hardly true.

"Chemical affinity," says one scientist, "like all great forces in nature, is perfectly incomprehensible." Another adds, "The molecular forces are almost entirely beyond our conception." Perhaps there is a very good reason for this. What is force, anyway? Is it to be measured, weighed out, defined, at all? It dissolves the leaf into humic earth, the granite rock into impalpable powder, and binds oxygen so firmly to silex and aluminum as to defy the blowpipe to separate them. It is the beginning of things; back of it is no-thing. Its most energetic exhibition is in the molecule which it binds to its neighbors with a grip like that of fate. Chemical force is a peculiar form of its manifestation. The condition of it is heterogeneity. The one party to the union must be unlike, diverse from the other. It is this unlikeness which constitutes the basis of affinity. There is an active principle in every molecule of matter, in every atom if there really are atoms, which tends to seek association with its converse elsewhere.

There being such a principle, we must declare accordingly that no atom or molecule is really dead. It contains force, and a tendency to unite itself with other atoms or molecules. As that force is not itself constituted of atoms or molecules, it must be an energy transcending them; and energy is always life or the outcome of life. Every molecule is alive and has an attraction toward other living molecules. As that attrac-

tion is for what is dissimilar and unlike, it follows that there are two great divisions of life and force in the universe, opposed and reverse to each other. We notice also that these molecules while attracting others unlike themselves, repel those which are similar.

This condition of opposition has been denominated polarity. We discover if we set up a bar of iron, or place it with one end pointed toward the sun, it will presently exhibit a tendency to do so steadily. Again, if we direct a current of electricity through a bar of soft iron, that for the time being, will manifest the same phenomenon. We know already, however, before such experimentation that iron in the mine, under certain conditions, possessed the same peculiarity permanently, and had the power to impart it to other iron. The people where such iron was found were called Magnetes from the country in which they lived; and so the metal was named from them, magnets, and its great peculiarity, magnetism.

Wherever magnetic phenomena appear, one extremity of the body points toward the sun, and of course the other in an opposite direction. Of course we know that all this is apparently modified in certain respects, but we have no time to trace it out. This we know, that the positive extremity of one magnet will attract another at its negative end; but that like extremities have no attraction. We may now take in another idea; that iron is not a solitary magnetic substance, but only one which makes its polarity or magnetic force more readily palpable to our senses. In fact, every metal, mineral and material substance is magnetic, a receptacle of magnetic force; and being so is polar, twofold, and endowed with magnetic attraction.

When substances of the same general character, whose molecules are of like nature come into contiguity, each positive extremity of one molecule joins to the negative extremity of another; the lateral paramagnetic attractions are brought into like activity, and we have a mass of the kind known as homogeneous. The particles are similar, and the union is called cohesive.

When the elementary molecules are of dissimilar character, one positive to the other, the attraction of each is more intense; and the union which takes place changes the form and characteristics of each primary substance. We then have a

compound, the properties of which are more or less unlike those of the bodies from which it was formed. This form of polarity, magnetism or attraction, is usually called chemical affinity. It is no attraction of dead matter, except we use the term relatively, but the affinity of living substances of diverse nature, for each other. Observe this peculiar word—affinity. It is from the Latin finis, the end, showing that it means a contact or coming together at extremities and not by a total compounding of the entire substance. In all unions, chemical, connubial, or spiritual, we may take for granted that no particle, person or spiritual essence, ever seems to be distinct. The drop of water is never lost in the ocean, really; its various parts preserve their integrity.

Duality, we perceive, is inseparable from polarity. There must always be two in every type of manifested existence. Electricians tell us therefore of positive and negative conditions; chemists of acid and base. Now, at the bottom of all material existence there is one base; of which all others are but modifications. That base is hydrogen. It is a metal, Professor Graham of Edinburgh tells us. Certainly it has every characteristic of a metal. Doubtless every known material substance is but a form or modification of hydrogen.

All chemical changes in an ulterior analysis are oxydations; and all oxydations are attended by a galvanic activity. The gas or vapor coming into the nostril, is absorbed by the mucus there, to a degree, and if it is oxydized at the same time, the olfactory nerve is impressed by the magnetic or galvanic current; and we have the sense of smell. If the substance is placed in the mouth and moistened by the saliva, a chemical action begins at once, the magnetic or galvanic action impresses the nerves of the mouth, and we have taste; except the saliva be there to set galvanic action going we have no taste. Place a coin in the month and a piece of zinc and the moisture will set such a current in motion at once. So with food; and its taste is agreeable or otherwise, according to the peculiar nature of the saliva, and its affinities. Water alone, has no smell, because it is not disturbing polarity.

If we have been fairly understood, there will be no difficulty in comprehending that force is inherent in all things, that it is the principle called polarity and magnetism, that it underlies and constitutes all attractions and affinities, and that the sensations known as smell and taste are incidents of mag-

netic and galvanic action and chemical changes. That touch is the perception of force in another form, has been already stated. What we call force, and having named it often imagine that we have explained it, is the bottom-fact of touch, taste and smell—of magnetism, electricity, chemical affinity, attraction and life—of everything that we are able to think and talk about—of our own individual existence—of all existence. On one side, the under side, it appears to be the outcome of everything, so universal as to be unknowable and incomprehensible; on the other side, it is the manipulation of omnipotent energy employed omnifically—as Pharaoh's magicians said to him, "The finger of God." Every particle of material substance, every molecule seeks its converse, its opposite, by a law of affinity which is as ardent as the passion of lover for the one beloved. It is as true in science as in human history. that Eros or love mingles all together.

The organ of the sense of hearing is the ear. It is usual to divide this organ into three parts; the external ear, the tympanum or middle ear, and the labyrinth or internal ear. I would, however, object to considering these three as constituting the whole ear. The whole nerve structure, beginning with the auditory ganglia in the medulla, beneath the floor of the eighth ventricle, proceeding with the auditory nerve itself, and ultimating itself into all this curious apparatus, should be thought of as substantially one. There is properly no nerve to the ear, but an ear as the outcome and mechanism of the nerve. The history of the birth and development of the ear shows this. In our rudimentary existence, a little cell or vesicle, the epencephalon, appears on the upper extremity of the dorsal chord. It is barely a mass of watery fluid just circumscribed as into a minute drop. It presently aggregates more substances and becomes the rudimentary medulla oblongata. Out of it sprout the two crura or foot-stalks of the cerebellum; also the two miniature ears which have the thread-like auditory nerves for their foot-stalks. The little germ at the medulla develops into the ganglia, and the bulbs at the extremity grow into ears. But the idea of their entireness should be remembered.

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BY *NURHO* DE MANHAR

(*Continued from page* 256.)

ABRAHAM'S INITIATION INTO THE LESSER MYSTERIES

SAID Rabbi Simeon: Wherefore on first revealing himself to Abraham did the Holy One say unto him, 'Lekh lekha, (Get thee out) when as yet he had not spoken a word to him? It was that by the numerical value of the letters of these words he might indicate that when he was a hundred years old, a son should be born unto him. Observe: everything the Holy One does on earth, is wrought by a mysterious wisdom and beyond all human comprehension. Abraham at the time of his call was far from being perfect in his relationship to the Holy One, and knowledge of divine science; and, in these words first spoken unto him, allusion is made to the true path and manner of spiritual ascension by which the soul of man is able to become harmonized and assimilated with the Divine Being, and this Abraham could not attain unto previous to his entry into the land of Canaan.

King David experienced the same difficulty ere he could become qualified to rule. In connection with him it is written, 'And it came to pass after this, that David enquired of the Lord, saying, 'Shall I go up to any of the cities of Judah?' And the Lord said unto him, 'Go up,' and David said 'Whither shall I go up?' And He said, 'unto Hebron.' As soon as Saul was dead, the kingdom became David's by right,

why, therefore, was he not at once invested with sovereignty over Israel? By understanding the occult signification of the words of scripture just quoted, the reason why may be discerned. David could not merit and qualify himself for the assumption of royalty and pre-eminence until he had attained to the same degree of spiritual life and esoteric science as that of the patriarch Abraham, who lay buried in Hebron. Only by the merit of perfection (telera in the mysteries) could he become invested with kingly authority. To attain unto this, he was obliged to live and abide seven years in Hebron in order to qualify himself for the sovereignty over Israel, similar to Abraham, who was unable to come into direct covenant with the Holy One until he had entered into the land of Canaan.

"Note now what is written, 'And Abraham passed through the land (va-yaaabor)' rather than he marched or journeyed, indicating the mystery of the Holy Name, the Shemhamphorash of seventy-two letters, the almost infinite combinations of which form the signatures impressed upon every living created being and thing. It is also the synthesis of all other divine names. The same word (yaabor) is used when it is stated, 'And the Lord passed before him (Moses) and proclaimed, 'The Lord, the Lord God be merciful and zealous, long suffering and abundant in goodness and truth.' (Ex. XXXIV.6), in which verse is contained the Divine Name implicitly and the seventy-two letters of which it is composed. In the book of Rabbi Yessa, the Aged, it is stated that the word (va yaabor) in the verse, 'And Abraham passed through the land' is also in the words, 'And I will make all my goodness pass (aaber) before thee' (Ex. XXXIII.19), and is intended to convey that the holiness of Palestine proceeds and originates from on high. Concerning Abraham's journey to Canaan it is further added, 'unto the place of Sichem, unto the plain of Moreh;' that is, from the impure to the pure part of the Holy Land. 'And the Canaanite was yet in the land.' These words confirm what has already been stated, and refer to the evil spirit which after being cursed, brought maledictions into the world, as it is written, 'Cursed be Canaan, a servant of servants shall he be unto his brethren.' 'Cursed art thou above all cattle and above every beast of the field.'

It was whilst the world was under the rule of the wicked

one and had become depraved, that Abraham beginning to live the higher life, God, as we read, appeared unto him as He had never before revealed himself to any human being, as the one supreme power and sovereign of the world. On learning this great truth, until then unknown, Abraham, as scripture states, 'builded an altar unto the Lord who appeared unto him,' for the first time causing him to feel assured that the one true God and Lord of the universe had manifested and made known his existence unto him. 'And he removed from thence unto a mountain (ha-harah)' or the mountain of the 'He,' where were found all kinds of plants, or in more explicit terms, where existed a community or sodality composed of various classes and grades of neophytes (sometimes called plants or little ones). 'And he pitched his tent (oholoh),' having Bethel on the west and Hai on the east. The word 'oholoh (tent)' is here spelled with a superfluous H, by which is meant Kaballistically that entering on a course of initiation into the mysteries of the higher life, he pitched his tent on the sacred mount of the "He' and lived there in accordance with the occult teachings imparted unto him. As soon as he knew that the Holy One was ruler of the world, he built an altar. In fact, he built two, the first when the Lord revealed himself unto him, the other when he had attained the science of the 'Hidden Wisdom' and having passed through the various grades, became a full initiate. This we gather from the esoteric meaning of the words, 'And Abraham journeyed, going on still towards the south,' until he reached adeptship, symbolically described as the Holy Land, after taking the solemn oath and obligation of silence and obedience. After this, scripture states, 'there was a famine in the land'; that is, 'through laxity of life and non-observance of the good law, a decline in moral and spiritual life occurred to such an extent that it is further stated, 'for the famine was grievous in the land.'

"ABRAHAM'S DESCENT INTO EGYPT FOR INITIATION INTO THE HIGHER MYSTERIES."

"On observing this general depravation of manners and modes of living, it is written, 'And Abraham went down into Egypt to sojourn there.' Here the question may arise, what was the reason and object of his going down into Egypt? It

was because at that time Egypt was a great center of learning, of Theosophy and the science of the Divine Mysteries, and therefore referred to in scripture as 'the garden of the Lord like the land of Egypt.' In it, as in the garden of Eden, of which it is stated, 'From the right of it went forth a river called Pison that encompassed the whole land of Havilah, where there is gold,' flowed a great mystical river of divine knowledge, very precious and unobtainable elsewhere. Abraham having entered into the garden of Eden and become an adept in the secret doctrine, desirous of passing through all its grades on two the higher mysteries in order to become 'teloios' or perfect, went down into Egypt where there was gold, or the Hidden Wisdom."

Said Rabbi Eleazar: "It is written, 'And it came to pass that when he was come near to enter into Egypt.' Why is the word 'higrib (come near)' found here instead of 'carab' the Hiphil and not the Kal form of expression. The explanation is, that as the same word 'hicrib' is used when the Israelites were before the Red Sea, it is said, 'And Pharaoh drew near' (Ex. XIV.10), and so were excited to fuller dependence on God for deliverance, so was it with Abraham on his nearing Egypt, where he was soon to come into contact and intercourse with men whose bad actions arising from their ignorance of the worship of the true God; it made him feel a greater need of the divine life and power to preserve him from the evils of idolatry then prevailing there."

To be continued.

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